

THE
NATIONAL
QUARTERLY REVIEW.

EDITED BY

EDWARD I. SEARS, LL.D.

Pulchrum est bene facere reipublice, etiam bene dicere haud absurdum est.

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EDWARD I. SEARS, EDITOR AND PROPRIETOR,
658 BROADWAY.

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1875.

Sewing Machine Sales

For 1874.

The SINGER MANUFACTURING COMPANY Sold 241,679 Machines.

Wheeler & Wilson Manufacturing Company	“	92,827	“
Howe Sewing Machine Company, estimated,	“	35,000	“
Domestic Sewing Machine Company	“	22,700	“
Weed Sewing Machine Company	“	20,495	“
Grover & Baker Sewing Machine Co., estimated	“	20,000	“
Remington Empire Sewing Machine Company	“	17,608	“
Wilson Sewing Machine Company	“	17,525	“
Gold Medal Sewing Machine Company	“	15,214	“
Wilcox & Gibbs Sewing Machine Company	“	12,710	“
American B. H., &c., Sewing Machine Company	“	13,529	“
Victor Sewing Machine Company	“	6,292	“
Florence Sewing Machine Company	“	5,517	“
Secor Sewing Machine Company	“	4,541	“
J. E. Braunsdorf & Co., Ætna,	“	1,866	“
Bartram & Fanton Sewing Machine Company	“	250	“
McKay Sewing Machine Association	“	128	“
Keystone Sewing Machine Company	“	37	“

The Singer Manufacturing Company,

No. 34 UNION SQUARE, New York.



THE
Syracuse University.

This institution is pleasantly situated in the central city of the State of New York, whose name it bears. The city, in its corporate capacity, contributed largely to its foundation. The Governor, Lieutenant Governor, Chief Justice of the Court of Appeals, Superintendent of Public Instruction of the State, are *ex-officio* members of its Board of Trustees.

While it is particularly under the charge of the Methodist Episcopal Church, it is, by its constitution and in its management, liberal and impartial, and combines the advantages of State and Church Institutions. It has at present three Colleges fully organized, each with its own Faculty, as follows:

The College of Liberal Arts,

The College of Fine Arts,

THE COLLEGE OF MEDICINE AND SURGERY.

The College of Liberal Arts has four courses of study, each covering four years; and in that and all the Colleges, appropriate degrees are conferred upon those who complete the prescribed courses of study.

For particulars send to Prof. J. P. GRIFFIN, Registrar, for an Annual, or to Prof. GEORGE W. COMFORT, A.M., with reference to the College of Fine Arts; or for general information to

E. O. HAVEN, D.D., LL.D.,

Chancellor.

MANHATTAN COLLEGE,

(CHRISTIAN BROTHERS,)

NEW YORK CITY.

This Institution, incorporated and empowered to confer Degrees by the Regents of the University of the State of New York, offers many advantages to further the moral, intellectual, and physical development of students. The situation of the College is not surpassed in landscape beauty, or salubrity, by that of any similar institution in the country. It occupies an elevated position on the east bank of the Hudson, about eight miles from the City Hall.

TERMS :

Board, Washing, and Tuition, per session of ten months.....	\$300
Entrance Fee.....	10
Graduation Fee.....	10
Vacation at College.....	40

German, Spanish, Drawing, Music, and use of apparatus in the study of Chemistry and Natural Philosophy, charged extra. School Books at current prices.

No student received for a shorter period than one term of five months. No deductions made when withdrawn during the term. The pocket-money of the student is deposited with the Treasurer.

Payment of half-session of five months in advance.

The sessions commence on the first Monday in September, and end about the 3d of July.

A public examination of the students is held at the end of the session, and gentlemen are invited to examine them then, and also during the class hours of term time.

FOR PARTICULARS SEE CATALOGUE.

PHYSICIAN'S FEE, \$10.

Madison University.

The University is located in the beautiful village of Hamilton, twenty-five miles south of Utica. The village is connected by railroads with the main lines of travel in the State of New York.

There are eleven professors, a good library and museum, and a large philosophical apparatus.

The expenses of tuition and of board are lower in Madison University than in colleges located in or near great cities.

A NEW ACADEMY BUILDING

has been erected at a cost of \$70,000, and handsomely furnished throughout. It has a classical and English department. There are five teachers in the various branches. The fall term of both the college and the academy opens on the 9th of September.

E. DODGE,

President.

Rock Hill College,

MARYLAND,

Conducted by the Christian Brothers.

This Institution is situated upon a rising ground, in one of the healthiest and most picturesque portions of the State, and within a few minutes' walk of the Ellicott City Railroad Station.

It affords rare facilities to the student who would pursue a Commercial, Classical, or Scientific course.

While proper care is bestowed on every subject taught in the College, our own language receives special attention. The daily exercises of the students in Grammar, Composition, and Rhetoric are publicly discussed and corrected in the class-room. The English classics are read with all the attention bestowed on a Latin or Greek author; words, idioms, striking expressions and historical allusions are dwelt upon in the spirit of sound criticism and philology.

For particulars, see Catalogue.

TERMS:

Board, Washing, and Tuition.....	\$260 00
Entrance Fee.....	10 00
Physician's Fee.....	6 00
Graduating Fee.....	5 00
Vacation at College.....	40 00
Piano, \$80; Guitar, Violin and Flute, each.....	40 00
Drawing.....	30 00

Books and Stationery at current prices.

BRO. BETTELIN, President.

1874 EIGHTH ANNUAL ANNOUNCEMENT 1874

OF THE

Pardee Scientific Department,

IN

Lafayette College, Easton, Pennsylvania.

The new building for the use of this Department was formally opened and dedicated October 21, 1873, in the presence of His Excellency the Governor of Pennsylvania, and other State officials, the Synod of Philadelphia, and a great assembly of the Alumni and other friends of the College and friends of education. This building, with its scientific equipment, cost more than a QUARTER OF A MILLION OF DOLLARS, and is the munificent gift of A. PARDEE, Esq., the founder of the Scientific Department of the College. In determining what rooms were needed and the best arrangement of them, similar buildings in Europe as well as this country were carefully studied, and liberal provision has been made in all the departments of instruction for every aid which has been devised for the most thorough and attractive teaching, and also for the prosecution of original researches.

The Pardee Scientific Department in Lafayette College was organized in 1866, and embraces the following Courses :

1. **A GENERAL SCIENTIFIC COURSE** parallel with the Classical Course of the College, except that the Philological Study of the English and other Modern Languages takes the place of Latin and Greek. *Graduates in this Course receive the degree of BACHELOR OF PHILOSOPHY.*

2. **ENGINEERING COURSE**, designed to give professional preparation for the location, construction, and superintendence of Railways, Canals, and other Public Works. *Graduates in this Course receive the degree of CIVIL ENGINEER.*

3. **MINING AND METALLURGY**. This course offers the means of special preparation for exploring undeveloped mineral resources, and for taking charge of mining and metallurgical works. *Graduates in this Course receive the degree of MINING ENGINEER.*

4. **CHEMISTRY**. This course includes text-book study, lectures, and laboratory practice, every facility for which is found in the extensive laboratories of PARDEE HALL. Particular attention is given to the Chemistry of Agriculture, Medicine, Metallurgy, and the Manufacturing Processes. *Graduates in this Course receive the degree of ANALYTICAL CHEMIST.*

5. **POST-GRADUATE COURSES**, designed for Graduates of Colleges or Scientific Schools, and others having suitable preparation. Such persons may pursue advanced studies in any Department, under the direction and instruction of the Professors in that Department, and may have the use of the laboratories, apparatus, collections, and libraries of the College while prosecuting their researches. *Those who complete a three-years' Course in these post-graduate studies receive the degree of DOCTOR OF PHILOSOPHY.*

The COLLEGE CATALOGUE, containing the full courses of study, both in the SCIENTIFIC and CLASSICAL Departments, with the conditions for admission in each, the tuition fees, general expenses and other information, may be had on application to

Prof. ROBERT B. YOUNGMAN, A. M.,

CLERK OF THE FACULTY,

Or to

TRAILL GREEN, M. D., LL.D.,

DEAN OF THE PARDEE SCIENTIFIC DEPARTMENT.

COLLEGE

OF THE

Christian Brothers,

ST. LOUIS, MO., 1872.

This Literary Institution possesses all the advantages of an agreeable and healthy location, easy of access, being situated on a rising ground a little to the south-west of the Pacific Railroad terminus in the city of St. Louis, Missouri. It was founded in 1851 by the Brothers of the Christian Schools, incorporated in 1855 by the State Legislature, and empowered to confer degrees and academical honors. However favorable the auspices under which it commenced its literary career, its progress since has surpassed all anticipation. Growing equally in public confidence and in the number of students, it has gone on extending its reputation. Repeated additions have been made to the original buildings. The number of students received within the last year amounted to more than 600, and many applicants were refused admission for want of room.

Every possible attention is paid to whatever can contribute to the health and happiness of its inmates—ventilation, cleanliness, spacious halls, dormitories, refectory, recreation halls for cold or damp weather, etc., etc.

The various arts and sciences usually taught in colleges find here an appropriate place in a system of education established by experience, conducted on the most approved plan, and with a devotedness commensurate with the greatness of the work engaged in. By reason of the great number of classes, a thorough gradation for all capacities and acquirements has been attained, and the frequent examinations and promotions beget emulation, the soul of advancement, making labor a pleasure and success a certainty.

The course of instruction pursued in the Academy is divided into three departments: the primary, the intermediate, and the collegiate. There is, besides, an exclusively commercial course, offering rare advantages to young gentlemen who intend to make business their profession. It is divided into three classes, in which the chief place is given to instruction in Book-keeping, Arithmetic, Geography and History, Business Forms and Correspondence, Epistolary Composition, Penmanship, etc., with Lectures on Commercial Law, Political Economy, etc. Diplomas can be obtained in the Commercial Department by such as merit that distinction.

The session commences on the last Monday in August, and ends about the 3d of July, with an annual public examination and distribution of premiums, and the conferring of degrees and academical honors.

On the completion of the course the degree of A. B. is conferred upon such students as, on examination, are found worthy of that distinction. The degree of A. M. can be obtained by graduates of the first degree after two years devoted to some scientific or literary pursuit, their moral character remaining unexceptionable.

The government is a union of mildness and firmness, energy and kindness, a blending of paternal solicitude with fraternal sympathy; the results of which are contentment, good order, and happiness. The morals and general deportment of the students are constantly watched over: Brothers preside at their recreations, and their comfort and personal habits receive every attention.

TERMS.

Entrance Fee	\$8 00
Board and Tuition, per session.....	250 00
Washing.....	20 00
Physician's Fee	8 00
For Half Boarders.....	100 00
For Day Scholars.....	60 00
In the Senior Class.....	40 00
Vacation at the Institution.....	40 00

Music, Drawing, and the use of apparatus in the study of Chemistry and Natural Philosophy form extra charges.

N. B.—Payments semi-annually and invariably in advance.

No deduction for absence, except in case of protracted illness or dismissal.

, No extra charges for the study of the German, French, and Spanish language.

Wesleyan University.

In beauty and healthfulness of location, in thoroughness of scholarship, and in the power of moral influences, this Institution presents unusual advantages.

The MODERN LANGUAGES, EXPERIMENTAL CHEMISTRY, special instruction in ELOCUTION, and a wide range of scientific studies, form a part of the regular college course.

A well appointed LABORATORY offers unusual facilities for the study of Chemistry. All the students have opportunity to make experiments and to engage in practical works.

The physical and astronomical apparatus is ample, including a twelve-inch refracting telescope made by Alvan Clark, Esq., a spectroscope of high dispersive power, etc., etc. The MUSEUM is arranged with reference to the wants of students, and is open to all. Special students in natural history are allowed the use of specimens.

The ZOOLOGICAL, GEOLOGICAL, MINERALOGICAL, and BOTANICAL collections are large and valuable.

The LIBRARY contains 25,000 volumes, and is steadily increasing from the income of \$27,600. About 100 leading American and foreign periodicals are furnished in the reading-room. The GYMNASIUM is furnished with complete apparatus, heavy and light.

Expenses are very low, and no student of ordinary ability, tact, and energy, need fail to obtain a college education.

More than \$8,000 are annually given away in free tuition.

For further information address the President,

REV. JOSEPH CUMMINGS, LL.D.,

MIDDLETOWN, CONN.

SEMINARY OF OUR LADY OF ANGELS

Suspension Bridge, Niagara Co., N. Y.

CONDUCTED BY THE

PRIESTS OF THE CONGREGATION OF THE MISSION.

This institution, situated about two miles from Niagara City, or Suspension Bridge, and four miles from the Falls of Niagara, overlooks the famous Niagara River, and commands an extensive view of its sublime and varied scenery. With grandeur and beauty of location, it also enjoys the great advantage of salubrity of climate. The Seminary possesses a large farm, a considerable portion of which is allotted to the Students for recreation grounds.

By an Act of the Legislature, passed 20th of April, 1863, it was chartered with powers to confer degrees.

THE COURSE OF STUDIES

Pursued by the Seminary is Ecclesiastical, Classical, Scientific, and Commercial, embracing the following :

GRADUATING DEPARTMENT.

Spelling and Defining; Reading, Writing, Geography, Use of Globes, English Grammar, Rhetoric, Composition, History, and Declamation; Arithmetic, Book-keeping, Algebra, Geometry, Conic Sections, Trigonometry, Surveying, Analytical Geometry, Calculus, Natural Philosophy, Astronomy, Chemistry, and Moral Philosophy; Latin, Greek, German, and French; the two latter optional.

THEOLOGICAL DEPARTMENT.

Dogmatic and Moral Theology, Hermeneutics, Canon Law, Scripture, Sacred Rhetoric, and Ecclesiastical History.

TERMS.

Board, Tuition, Washing, and Mending of things washed.....	\$262 00
Bedding, if furnished by the Institution.....	12 00
Vacation, when spent at the Seminary.....	40 00
Piano, and use of instrument, per annum.....	60 00
Organ.....	40 00
Violin.....	40 00
Clarinet.....	40 00

Clothing Books, and Stationery form an extra charge. They will not be furnished by the Institution unless a sufficient sum be deposited with the Treasurer.

As sickness is of rare occurrence, the Students will be individually responsible for medical attendance and medicines furnished them.

Payments must be made half-yearly in advance; if not, the student will be liable to be sent home.

All letters to and from the Students will be subject to the inspection of the President.

No Student will be received unless well recommended by his respected Bishop or Pastor; but if he be from any other literary institution, he must have satisfactory letters from the President of said institution.

No deduction will be made for removal within the half year, unless for dismissal or protracted illness.

The scholastic year commences on the first Monday of September, and terminates on the last Wednesday of June.

ROBERT E. V. RICE, C. M.,
President.

Norwich University

MILITARY COLLEGE, ESTABLISHED IN 1834.

REV. MALCOLM DOUGLASS, D.D., President.

NORWICH UNIVERSITY is situated about ten miles south of Montpelier, in the quiet and attractive village of Northfield, Vermont, where comparatively few temptations invite to idleness and dissipation. The position is pleasant, easy of access by means of the Central Vermont Railroad, and is very healthy.

THE UNIVERSITY, by her works for nearly forty years past, and more lately by her extraordinary contribution of educated Officers during the War, has earned a title to the generous confidence of the public.

The course of instruction embraces the usual studies of a liberal education, while her Charter makes Civil Engineering and Military Science a distinguishing feature.

To all those who desire for their sons a right training of the head and heart, and desire also to unite with it the Physical and Moral benefits of a THOROUGH MILITARY EDUCATION, DISCIPLINE, and DRILL, under the most favorable circumstances, and with surroundings of the most wholesome influence, NORWICH UNIVERSITY presents her claims.

Candidates for the Freshman Class must be able to stand a satisfactory Examination in Common Arithmetic, English Grammar, Reading, Writing, and Spelling; in Algebra through Equations of the Second Degree, and in the History of the United States.

The usual Collegiate requirements for admission to the Freshman class will be expected in the Classical Department: Provision is made in the Preparatory Department for Elementary instruction in Latin and Greek, with a view to entering the *Freshman* year.

TERMS AND VACATIONS:

Summer Term, 1874, begins Thursday, April 9, and closes June 25, followed by the Summer vacation of ten weeks. Fall Term of 1874-5 begins September 3, and closes November 26, followed by five weeks vacation. Winter term begins December 31, and closes March 26. Vacation of two weeks. Summer Term begins April 9, and closes July 1.

EXPENSES.

The charge, in gross, for Tuition, Board, Fuel, Lights, and Room Rent, and the use of Arms and Equipments, \$300.00 per school year. For further information, address

Prof. CHARLES DOLE,

NORTHFIELD, Vermont.

NORTHFIELD, Vt., September 1, 1874.

Rensselaer Polytechnic Institute,

TROY, NEW YORK.

THE OLDEST SCIENTIFIC SCHOOL IN THIS COUNTRY.

GENERAL INFORMATION:

COURSE OF INSTRUCTION—Civil and Mechanical Engineering.

DURATION OF COURSE—Four Years.

DEGREE CONFERRED—Civil Engineer.

CHARACTER OF INSTRUCTION—Very thorough and practical.

TUITION FEES PER YEAR—Two hundred dollars.

SCHOLASTIC YEAR BEGINS—Middle of September.

SCHOLASTIC YEAR ENDS—Middle of June.

For the Annual Register, or further information, address,

Prof. CHARLES DROWNE,
Director.

POLYTECHNIC COLLEGE

OF THE STATE OF PENNSYLVANIA,

Market St., West of 17th, PHILADELPHIA.

The College comprises

THE SCIENTIFIC SCHOOL,

Designed for Students who may not prefer a professional course in one of the industrial arts, and who yet wish to avail themselves of the privileges of the College instruction and discipline, and

FIVE TECHNICAL SCHOOLS,

For professional Students, viz.:

THE SCHOOL OF MINES: designed to impart a thoroughly Scientific and practical education in Mine Engineering, and in the best methods of determining the value of Mineral Lands, and of analyzing and manufacturing Mine products.

THE SCHOOL OF PRACTICAL CHEMISTRY: for Class Instruction and for special Laboratory Instruction, and designed to afford facilities for acquiring a thorough knowledge of Chemistry, which shall equal in appointments, cheapness, and thoroughness, those of European Laboratories.

THE SCHOOL OF CIVIL ENGINEERING: in which students pursue Mathematics as applied to Engineering, and are taught the most approved principles and methods involved in the construction of Roads, Bridges, Buildings, and Public Works.

THE SCHOOL OF MECHANICAL ENGINEERING: in which the class are conducted through a full course on Mechanical Philosophy, and the principles of Machines; on the location and construction of Engines, Furnaces, Foundries, etc.

THE SCHOOL OF ARCHITECTURE: affording, by means of Lectures on the history of Architecture and the principles of Construction, of studies of the Orders and Styles, and of practical lessons in Modelling in clay and plaster, rare facilities for acquiring a thorough knowledge of the Profession.

Geological and Mineralogical Excursions, and practice in the Smelting and Analysis of Ores; in Mechanical, Topographical, and Architectural Drawing; in the Modelling of Arches, Stairways, etc., in Plaster, and in the use of the Engineering Instruments in the field, alternate with and complete the scientific instruction.

The annual announcement of the College, containing full informations as to courses of instruction, Terms, Boarding, etc., may be obtained on application to

ALFRED L. KENNEDY, M. D.,
President of Faculty, Polytechnic College, Philadelphia.

BISHOP HELLMUTH
COLLEGES,
LONDON, ONTARIO, CANADA.

Afford the Highest Intellectual and Christian Education, for the sons and daughters of gentlemen, at very moderate charges. The Colleges are a mile apart, and about four hours by rail from Suspension Bridge, Niagara Falls.

PRESIDENT AND FOUNDER,

The Rt. Rev. I. HELLMUTH, D.D., D.C.L.,
Lord Bishop of Huron.

The Colleges are respectively supplied with an able staff of Experienced European Teachers.

For further particulars, apply to the SECRETARY.

St. Mary's Hall,

A Church School for Girls,

Founded in 1837, delightfully situated on the Delaware river, at

Burlington, New Jersey.

Thorough instruction in all the branches of a good English education, Latin, Modern Languages, Music, Drawing, and Painting.

TERMS,

In full, for Board and Tuition, use of Text-Books and Piano, \$450 per annum, payable half-yearly in advance. No extra charges.

The half-yearly terms begin October 1st, and February 15th. The school year ends about July 20.

The Bishop of New Jersey, whose residence adjoins the Hall, is President and Visitor.

For information or admission address the Principal,

THE REV. ELVIN K. SMITH, A. M.

FORT EDWARD
COLLEGIATE INSTITUTE,

A Boarding Seminary for Both Sexes,

Situated on the Hudson, and accessible by Rensselaer and Saratoga Railroad.

Superb Brick Buildings.

FIFTEEN PROFESSORS AND TEACHERS.

Furnishing the Ablest Instruction in the Higher Branches, as well as Teaching Thoroughly, but at no Extra Cost to the Pupil,

All the Common Branches.

ACCOMMODATIONS ADEQUATE AND REALLY COMFORTABLE,

Provided at Honest, Living Rates, so as not to exclude such as *having brain*, are yet obliged to *economize* in order to cultivate them.

Adult students permitted to select any three studies, or they may pursue a

GRADUATE'S COURSE,

Classical, Scientific, College-Preparatory, Commercial, or Eclectic.

Hundreds have graduated in these Courses.

GOOD SPEAKING AND WRITING MADE PROMINENT.

PRIZES EACH TERM.

FOUR LITERARY SOCIETIES.

The Institute is thoroughly Christian but non-sectarian.

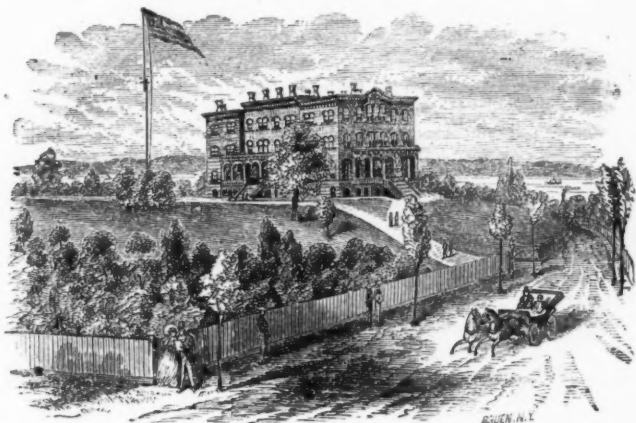
Spring Term, March 27.

Fall Term, September 2, 1875.

Address for Catalogues.

JOS. E. KING, D. D.,

Fort Edward, N. Y.



RIVERVIEW ACADEMY,

OVERLOOKING THE HUDSON RIVER

—AT—

POUGHKEEPSIE, N. Y.

The attention of intelligent persons is called to the advantages furnished at RIVERVIEW ACADEMY for the education of Boys.

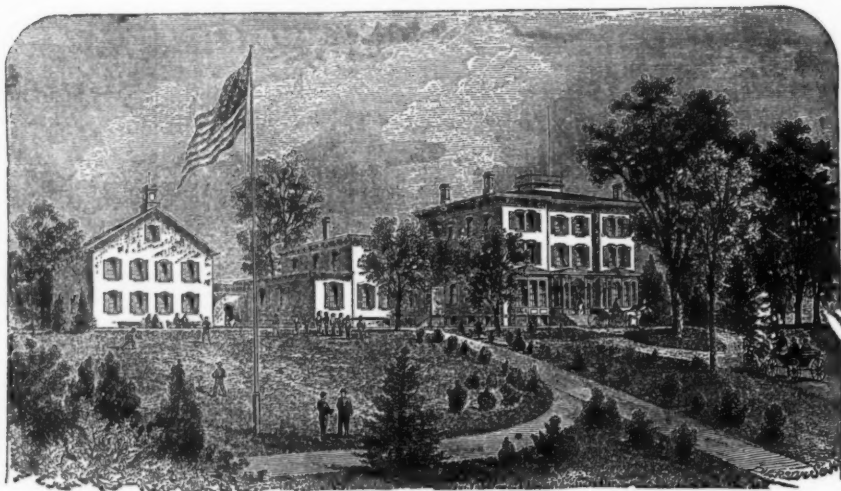
The training in this Academy is claimed to be superior for awakening the enthusiasm and dormant energies of such pupils as have failed to find much interest in study or school exercises generally, while to the studious and diligent it furnishes such recreation in its well-organized military exercises as is calculated to insure continuance of bodily health without interfering with study.

While there is no design to magnify the military part unduly, nor to train boys to become soldiers, it is, nevertheless, found that as an instrument, as it were, of discipline it is invaluable. Its products are attention, erectness of form, graceful carriage, confidence without arrogance—in short, a large part of the sum of those graces that make men acceptable in society, and useful in the world.

It is claimed that, in morals and behavior, boys are as well off as they are in good homes, and far better than in many. Many parents are not in circumstances to give proper and needed attention to their boys. To such this Academy offers its careful supervision and training.

For circulars and other information address the Proprietor and Principal,

OTIS BISBEE.



Poughkeepsie Military Institute,

A BOARDING-SCHOOL FOR BOYS.

Poughkeepsie, Dutchess Co., N. Y.

H. S. JEWETT, A. M., - Principal and Proprietor.

This Institution is situated in the suburbs of the "City of Schools," half way from New York to Albany, and accessible by all the Hudson River trains and boats. The location is remarkably healthful. The grounds are ample (five acres), and attractive. The rooms are pleasant, well warmed, and ventilated; every boy has a room by himself. The best of Teachers in all departments. Instruction thorough. Military Drill, with small Springfield Muskets, forty-five minutes daily. Boys are fitted for business, for our best Colleges, West Point, and the Naval School.

The Uniform of the School is of dark-blue broadcloth, cut similar to that of West Point.

Especial care is given to the small boys by Mrs. Jewett, making the School a pleasant home.

For Catalogue, with references, &c., address,

H. S. JEWETT, A. M., Principal.

REV. D. A. HOLBROOK'S

Military School

SING SING, N. Y.

This Institution, located about one mile
from the Village of Sing Sing,
aims to prepare boys for
College or for business.

For fuller information please send for Circular.

Alexander Institute,

A Military Boarding School,

Is situated in a retired part of the pleasant village of White Plains, Westchester County, New York, 23 miles from the City by Harlem Railroad. Express trains reach White Plains from Grand Central Depot in 55 minutes.

The village is proverbially healthful. It is situated upon high ground, and is free from chills and fever, and all kindred diseases.

Boys are prepared for business or fitted for college.

The buildings are commodious, and were constructed for the purposes of a school.

The School and Class-rooms are liberally supplied with Maps, Charts, Globes, Black-boards, and Philosophical Apparatus.

The sleeping-rooms are comfortably furnished for two occupants each, with single beds.

EXPENSES—For Board, Tuition, Washing and Mending, for a year, payable half yearly in advance, \$500. German, Music, and Drawing, extra.

THE SCHOOL YEAR commences on the third Wednesday in September. Closes on the last Wednesday in June.

N. B.—Pupils are received at any time during the year, when we have vacancies, and charged accordingly.

For particulars, apply to the

Principal, OLIVER R. WILLIS, Ph. D.

Mr. Selleck's School,

NORWALK, CONN.

The course of study presented at this school is embraced mainly under two departments, viz.: Collegiate and Commercial; the former offering facilities for the prosecution of all the studies necessary to a complete preparation for college; the latter intended to answer the requirements of those who may desire a thorough knowledge of the subjects best calculated to meet the demands of business life.

In addition to the two departments as above, there is also a general course of study. This is designed to subserve the interests of those who are too young or not sufficiently qualified to enter either of the regular departments; also of those whose parents, disinclined to mark out in advance any specific line of study, prefer that the course ultimately to be pursued should depend upon taste or talent developed by time and culture; or of those who wish to enter neither of the regular divisions of the school, but desire to pursue only general branches of study.

The discipline of the School is mild, yet efficient. An appeal to the pupil's honor and sense of right is always made; proper inducements offered; sympathy between tutor and pupil fostered; confidence encouraged. The Principal's efforts in this direction have generally been successful. Youth insensible to these influences—if, indeed, such can be found—the school, probably, would fail to benefit.

The School is situated in Norwalk, Connecticut. This place, bordering on Long Island Sound, is on the line of the New York and New Haven Railroad, about forty-four miles from New York, with which city there is frequent communication.

For Catalogues, address

Rev. C. M. SELLECK, A. M., Principal,
Norwalk, Conn.

THE
NATIONAL QUARTERLY REVIEW.

No. LXI.

JUNE, 1875.

- ART. I.—1. *A View of the History, Literature, and Religion of the Hindoos.* By REV. WILLIAM WARD. London. 1817.
2. *Introduction à l'Histoire du Bouddhisme Indien.* Par EUGÈNE BOURNOUF. Paris. 1844.
3. *Buddhism: its Historical, Theoretical, and Popular Aspects.* By ERNEST J. EITEL, M. A., F. R. D. Hong-Kong. 1873.
4. *Researches into the Tenets and Doctrines of Joinus and Buddhists, conjectured to be the Brachmans of Ancient India.* By Lieutenant-Colonel WM. FRANKLYN. London. 1837.
5. *Journal of the Royal Asiatic Society of Great Britain,* vols. iv., vii., viii.
6. *Asiatic Researches,* vols. i., vi., xx.

It is a remarkable feature in the history of most religions, that, while in regions remote from their birthplace they take root and flourish, the soil which proves least calculated to sustain them is that in which they originally germinated. Christianity, the recognized faith of Europe and America, is known

in Asia chiefly through missionaries from those continents. In many regions the doctrines of Mahomet command more reverence than in his native Arabia. But nowhere is this peculiarity so strikingly exemplified as in the history of Buddhism. Originating in, and for a long period limited to, the regions on the banks of the Ganges, it at present overspreads the whole of Central Asia, and enrolls among its followers one-third of the human race. Its strongholds are regions little akin to the country of its birth, and its votaries races most widely differing in origin, in language, in habits of life, and modes of thought, from the nation of its first apostle—races, moreover, whose exclusiveness, whose conservatism, whose obstinate resistance to every external influence, would have seemed to present a hopeless barrier to the introduction of a religion of foreign birth.

In China, not only has Buddhism become one of the three great religions of the land, but even the opposing sects have learned to acknowledge its influence. The most thorough-paced Confucianist goes through Buddhist ceremonies on the occasion of weddings or funerals, or in cases of illness, epidemic, or drought.* The Taouists have so incorporated the doctrines of Buddha with their own, that of the ancient religion of Taou little remains except the name. But the vast majority of the Chinese are neither Confucians nor Taouists, but Buddhists, pure and simple. In Japan they worship the thousand-handed Kwannon, who is identical with Kwan-yin, the Chinese Goddess of Mercy, and the companion of Amitābha Buddha. In Corea the doctrines of Buddha are recognized. In Thibet the grand lama is the sovereign, temporal and spiritual, and Buddhism is the established religion. In Mongolia and Mantchuria the Buddhist monasteries are actual towns, and every third man is a priest of Buddha. Even the Kalmyks of the Volga and the Burjads on the Baikal Sea are votaries of the same religion.

But in Ceylon, Burmah, and the kingdom of Siam, we find

* Eitel, p. 27.

it retaining but a partial foothold ; while in India, its cradle, the birthplace of its founder, and the fountain whence emanated its essential doctrines, it has become a thing of the past. Rock-temples and ruins are the sole traces of its existence, if we except the insignificant sect of Joinus, who have wandered so far from their original faith that its influence is hardly recognizable among them.*

Not less remarkable are the changes which the character of the religion has itself undergone. In its early days a system of exclusively moral asceticism, whose doctrines were few and simple, whose teachings were of morality, temperance, and charity, which took little heed of theology or philosophy, and recognized no Deity or object of worship, it has expanded into a system of polytheism the most vast, superstitions the most absorbing, and philosophy the most extended—a system which “embodies in one living structure grand and peculiar views of physical science, refined and subtle theorems on abstract metaphysics, an edifice of fanciful mysticism, a most elaborate and far-reaching system of practical morality, and, finally, a church organization as broad in its principles and as finely wrought in its most intricate network as any in the world.” †

That Buddhism arose in India and had its origin in the city of Benares, is a fact so universally recognized by Buddhists of all countries, that it may be received as a matter of historical certainty. That its founder was Shâkyamuni Gaûtama Buddha is admitted with equal unanimity, but as to the periods of his birth and death there has been great discussion, some placing it at a period as remote as one thousand years before Christ. Lately discovered chronicles, inscriptions, and coins, however, indicate the year 543 B. C. as the date of his death ; and this is accordingly the date generally received among European scholars.

From the peculiarly imaginative nature of the Hindoo, it is not surprising that the history of Shâkyamuni Gaûtama

* Ward, vol. ii., p. 210.

† Eitel, p. 1.

Buddha should be involved in so dense a cloud of fable that it becomes difficult to extract therefrom the real facts of his life. All that we can predicate of him with any certainty is that, claiming to be of royal descent, he became dissatisfied with Brahminism, in which faith he was reared, and disgusted with the world from experiences in his own harem. At first he sought peace of mind in a wandering and ascetic life ; but eventually renouncing caste, and repudiating all received doctrines, he appeared as the founder of a new system,* whose principles were voluntary poverty and celibacy, the relinquishment of caste and property, the non existence of a Deity, and the belief in a Nirvâna, into which the soul, after undergoing a series of transmigrations according as it had done well or ill in each previous state of existence, would be ultimately absorbed.† One secret of the rapid spread of this religion lay, no doubt, in the founder's spirit of universal toleration and eclecticism, which induced him to study all religions and every form of superstition, to adopt into his own creed whatever was valuable in itself and appealed to the sympathies of his followers, and to concede to his disciples such a latitude of belief that it was difficult to draw a line by which any class should be absolutely excluded.

Buddha having assigned no place in his religion to a Deity, his disciples, after his decease, were not long in elevating him to that position. Of course the fables connected with his supposed supernatural origin accumulated from generation to generation,‡ until they became a vast mass of incoherent

* It is, by some, claimed that Buddha simply revived the ancient religion of India, held prior to the Brahminical superstition, and even to the Aryan immigration.

† Ward, vol. ii., p. 212.

‡ According to the Jatu of King Témce, in which is embodied the mythology of the Burman Buddhists, Buddha was formerly a mortal, and reigned twenty years in Varanusê. After death he fell into Oosh-nudu-Niraigu, the Burmese hell, in which he was punished eighty thousand years; he was then re-born in Taintingsu, where he spent his life, and at death was qualified to ascend into the heaven of the gods.

and contradictory matter, in which the most remarkable feature is the manner in which legends and histories of other religions—some of much later date—have been embodied in the Buddhist mythology. More especially has it appropriated the prominent Gospel incidents with such fidelity that infidels have gravely accused the Gospels of being but plagiarisms from the Canons of Buddha.

It is certain that these Canons ascribe to Buddha a prior spiritual existence, an incarnation in the flesh through a virgin of the name of *Mâyâ*, a heralding by a chorus of angels, a baptism and public recognition by an ancient saint, a fasting and temptation in the wilderness, a visit and homage from wise men of the East, a transfiguration on a mountain, a death and temporary resurrection on earth, a descent into hell, and an ascent into heaven.* These points of resemblance are, however, explained by the fact that for many generations the doctrines of Buddha were handed down orally†—that, as they diffused themselves throughout Asia, they assimilated with the faiths that they found already established, and adopted many of their traditions; and that it was not until A. D. 412—nearly a thousand years after the decease of its founder—that the first Buddhist Canon was compiled and reduced to writing. It is easy, therefore, to account for the Gospel incidents which, during this period, crept into the Buddhist traditions from intercourse with the Nestorian missionaries, and were ultimately embodied in the Canon.

At the time of the death of Buddha his followers constituted not so much an organized church as a sect of voluntary celibate priests and nuns, who went through the country preaching their peculiar doctrine. By degrees, however, lay brethren and sisters were admitted into the church, and eventually regular monasteries and nunneries were established with an elaborate discipline and ceremonial. For two centuries the sect remained in insignificance, limited in its influence to the borders of the Ganges, and regarded by the Brahmins with contemptuous indifference.

* Eitel, p. 14.

† Bournouf, p. 45.

But about B. C. 325 the invasion of India by Alexander the Great broke up the petty kingdoms into which it was at that time divided, and created a general anarchy. From this revolution arose a new empire which united all India under one sceptre. This empire was founded by an adventurer of low birth, called Tchandragupta by the Brahmins, and Sandrakottos by the Greek historians. Despised by the Brahmins on account of his birth, the emperor resented their contempt by patronizing the Buddhist church. This encouragement was continued by his successor and grandson, Ashôka—otherwise called Piyadasi—who, having himself embraced the Buddhist faith, recognized that church as by law established, and formally acknowledged that from it he held his power and possessions as a fief.* Not content with constituting Buddhism the supreme law of the land, he sent forth missions to all surrounding nations—preachers clad in rags, bearing the alms-bowl in their hands,† but recognized as emissaries of the great Indian emperor. Ceylon, which was visited by the emperor's own son, Mahendra, as a missionary, was forthwith converted to Buddhism. Cabulistan, Gandhara, Cashmere, and Nepaul, were visited by missionaries with every caravan from India, and Buddhism obtained extensive root in those kingdoms. In B. C. 250, a band of missionaries reached China and laid the foundation of the new religion in that empire.‡

While Buddhism was thus extending its influence over foreign countries, an event occurred in India which led to its overthrow and ultimate extinction in the land of its birth.

The empire of Ashôka was not destined to survive him. On his decease the Brahmins once more obtained supreme

* Eitel, p. 19. E. Bournouf, *passim*.

† "Priests are forbidden to marry—they are to live by mendicancy, and to possess only three garments; a begging-dish, a girdle, a razor, a needle, and a cloth to strain the water which they drink, that they may not devour insects."—Ward, vol. ii., p. 217.

‡ Eitel, p. 20.

power. Under Pushpamitra, in B. C. 178,* the monasteries and pagodas of the Buddhists were laid in ashes, their books destroyed, and themselves driven into exile. But this very dispersion, by driving the Buddhists into Central Asia and Farther India, increased their number, and extended their doctrine in these countries. Shortly after the Christian Era, the Punjaub, Cashmere, and India, were overrun by a branch of the great tribe of Huns. With them, and under their king Kanishka, Buddhism was re-established in India; but the king, undertaking to revise the Canon and establish the innovations which had been introduced by the Buddhists in Central Asia, created a schism which essentially divided the church. In Ceylon, Burmah, and Siam, they adhered with tolerable fidelity to the primitive doctrines. For this reason they remained in the minority, and their faith took little hold on the affections of the people. When India came once more under the dominion of the Brahmins, and Buddhism was finally and forever expelled from its shores, its votaries in these regions declined in number and fervency, and at present its doctrines, though still held, are comparatively little revered.

Widely different was the case in the regions to the north of Hindostan. The facility with which they adopted popular doctrines and superstitions enabled the northern Buddhists to make converts in every direction. Their chief successes were in Central Asia, where the Tartars, following the lead of Kanishka, almost universally embraced their doctrines. In China their progress was less rapid. The Chinese were at that time divided between the great moral system of Confucius, which was followed by the higher classes, the serpent and tree-worship, which enchained the minds of the ignorant, and Taonism, which, already losing ground as a system of philoso-

* "If, however, the conjectures of Sir William Jones, relative to the inscriptions found on the pillar at Buddal and elsewhere, be well founded, Buddhism must have been the governing power in India as late as the commencement of the Christian Era."—See *Asiatic Researches*, vol. vi., p. 165.

phy, had gradually degenerated into an alliance with the popular superstition. With these last systems the Buddhist missionaries united in opposition to the Confucians. They found powerful allies among the Chinese generals, who, returning from their campaigns in Central Asia, brought wondrous accounts of the effects of Buddhism in those countries, and even introduced their sacred books into the empire. At last an emperor arose whose sympathies were with the Taouists in opposition to the Confucians. He—the Emperor Ming-ti—saw in the new doctrine a means of advancing his favorite system; and by him Buddhism was established as the imperial religion.* Although this official recognition continued but for a time, Buddhism—or, as it is there called, the religion of Fo—obtained thus a foothold in China which it never lost, and is now the most extended and popular religion of the Celestial Empire.

Still more remarkable was the triumph of Buddhism in Thibet. Introduced originally in the fifth century, it did not find many followers until the eighth, when the king, Thirong-de-tsan, the son of a Chinese princess, and devoted to the faith of his mother, elevated the priesthood into a regular hierarchy, conferring upon them spiritual jurisdiction, extensive landed property, and other peculiar privileges. Under a subsequent king—Lang-Darma—a reaction set in. The Buddhists were driven from their possessions, and an attempt made to exterminate them throughout Thibet. But the persecuting king was assassinated by a Buddhist priest. The spiritual metropolitan called in the aid of the Chinese government, and eventually acquired for himself and his successors, the grand lamas, the temporal as well as spiritual sovereignty. In prosperity the Buddhists retained the eclectic instincts which had rendered them so much service in the propagation of their religion. Buddhism came into Thibet from Cashmere, where

*The Chinese historians attribute this act of Ming-ti to a warning received in a dream. We know that dream-warnings were frequently pretended in ancient times, in justification of a course already predetermined.

it was deeply tinctured with Brahminism and Shivaism, and in Thibet had adopted much of the native religion, which was a form of Shamanism. But, when the Canon was translated and published, a reform party arose, who finally succeeded in exterminating their antagonists. These reformers had fallen in with the Nestorian missionaries, and in their turn adopted many Christian rites and usages. It is not, therefore, surprising, that the Buddhists of Thibet have their bishops, priests, and nuns; their infant baptism, confirmation, mass for the dead, rosaries, chaplets, candles, holy water, saints' days, fast days, and processions.* These are relics of oriental Christianity which the Thibetan Buddhists have picked up and retained without, possibly, divining their meaning.

One great difficulty in comprehending the principles of all oriental religions arises from the figurative language in which their expositions are clothed, and which, being interpreted in a literal sense, gives rise to a series of absurd fables which have been received as the genuine doctrines of their founders. This has been no less the case with Buddhism than with its contemporaries and successors. For instance, the Buddhistic treatises on cosmogony represent the origin of the universe as a lotos-flower emerging from the chaos of waters, from which flower the universe unfolds its various spheres, terrestrial and celestial. The whole exposition is in reality a figure; the idea sought to be conveyed is something akin to the Darwinian theory of development, to wit, that the universe is originally contained in a germ of which the origin is unknown, but whence all creation is gradually evolved—one kingdom of nature growing out of another until perfection is attained in the celestial Nirvâna.† Unfortunately, European scholars—and possibly the more ignorant Buddhists—have

* Eitel, p. 32: "Something of the same kind may be found in China, where K'wanyin, the Buddhist Goddess of Mercy, is clothed in a veil and hood, and decorated with cross and rosary."

† "Whether Nirvâna denotes a *place* or merely a condition continues an unsettled point; but that it denotes the perfection of existence—or non-existence—is undisputed."—Bournouf, p. 18.

wholly misconceived the idea, and imagined Buddha to have taught that the entire universe literally grew out of a lotos-flower.* This is but a single instance of the manner in which serious doctrines—sometimes embodying profound truths, at others containing errors, indeed, but errors sufficiently respectable to have been accepted by many modern philosophers—have been set down as childish fables, from a misconception of the allegorical language in which they are clothed.

If we would, therefore, form a just idea of Buddhism, we must first divest it of all allegorical dress, and look for the fundamental principles intended to be conveyed in its teachings.

Another difficulty arises from the extensive changes which the primitive doctrines of Buddha have undergone—changes resulting partly from its varying fortunes and partly from its eclectic character. As originally set forth, it was mainly a system of morals, and, to a certain extent, of philosophy. Shâkyamuni Buddha not only had no idea of aspiring to divine honors, but throughout his original system there appears to have been no recognition of a Divinity.† Even after his death the process of deification appears to have been very gradual. The earliest Sutras, or religious treatises, published consist chiefly of discourses between himself and his disciples. These early Sutras appear to have been handed down for the most part orally. They prescribed little ritual, and that of the simplest character; even when a divine character began to be ascribed to the founder there were no offerings except of perfumes and flowers; no worship beyond the recitation of chants and prayers; no reverence paid except to the images of Buddha and the structures supposed to contain some of his relics.‡ This was the earliest form of Buddhism, and was

* The lotos is a favorite image among Buddhists. One of their principal Sutras is entitled the Lotos of Good Law.

† “Il a vécu, il a enseigné, et il est mort en philosophe; et son humanité est resté un fait si incontestablement reconnu de tous, que les légendaires auxquels contaient si peu les miracles, n'ont pas même eu la pensée d'en faire un Dieu après sa mort.”—Bournouf, p. 333.

‡ Bournouf, p. 339.

called Hinâyana or the school of the small conveyance. But, when Buddhism had overspread many countries and become the religion of the great and learned, its simple asceticism and energetic practical charity passed out of sight and were replaced by a transcendental system of speculation which esteemed the perfection of bliss, as well as the highest degree of merit, to consist in indolent and ecstatic contemplation. This was the Mahayâna system or school of the great conveyance. Under this system accumulated a library of sacred canons, amounting, it was boldly asserted, to over eighty thousand canons. One of the works of this school—the Abhidharma Kosha Vyâkhyâ—claims that the original texts of the law exceeded that number, but adds that all are lost except six thousand—whether texts or volumes does not plainly appear—which constitute the body of the Law. These canons the writers of the Mahayâna school style Tripitaka or the Three Baskets, and distribute them into three classes, the Sutra Pitaka, or discourses of Buddha; the Vinaya Pitaka, or Canons of Discipline; and the Abhidharma Pitaka, or Canons of Metaphysics. According to these authorities the Tripitaka were compiled by three disciples of Shâkyamuni Buddha—Ananda having collected the Sutra, Upali the Vinaya, and Kayapa the Abhidharma.* These last two classes the Mahayâna philosophers also style Dharma Ratna, or Jewels of the Law.

A marked difference is manifest in the Sutras of the Mahayâna school from the Sutras of the early Buddhists, from which they are distinguished by the term Mahâ vâipulya Sutra, or Sutra of great development. These Sutras are written partially in verse—the poetic part being, however, a mere repetition in another shape of the prose portion, and are written in a barbarous sanskrit called the Mahayâna dialect. But the difference in form is but a circumstance in comparison with the variation in doctrine. Here we find the full development of the remarkable cosmic philosophy which is the distinguishing feature of modern Buddhism, and which in various

* Bournouf, p. 45.

forms and disguises may be said to underlie the whole system ; a philosophy which, in all probability, enounces many theories of which Shâkyamuni Buddha never so much as dreamed ; and which, despite its many absurdities, undoubtedly shadows forth many of the most brilliant discoveries of modern science. The cosmic theories of Buddha arose in opposition to the Brahmins, who ascribed the entire universe to one impersonal, self-existent Deity, or Brahma, from whom all existence emanated, by whom all existence was permeated, and into whom all existence was to be ultimately absorbed. Buddha held that the universe was in a state of constant flux and reflux, new worlds perpetually rising into existence, changing, falling into destruction, and reproducing themselves to be destroyed and recreated anew in endless succession.* What was the great *primum mobile*, or by what power the first worlds were brought into existence, he did not admit to be beyond his knowledge, but veiled his ignorance under the specious plea that it was a problem whose solution none but himself could comprehend.† This system of creation, destruction, and reproduction he expounded, as heretofore stated, by the figure of the lotos, saying that the chaos formed by the destruction of a former universe sent up germs of new worlds like lotos-flowers, which, floating on the water, developed into heaven and earth, and finally, under the influence of four great winds and five clouds, produced minerals, plants, animals, men, and, ultimately, Buddhas. Then followed the period of destruction, at first gradual as in the deaths of individual plants and animals—eventually total, resulting in a chaos from which a new universe was to be presently evolved.‡ Each world was supposed to float in empty space, and to consist of four great continents

* “The Bouddhûs do not believe in a first cause ; they consider matter as eternal ; that every portion of existence has in itself its own rise, tendency, and destiny.”—Ward, vol. ii., p. 212.

† Eitel, p. 117.

‡ How much of this philosophy really emanated from Buddha may be reasonably doubted. It is certain that its chief exposition is found in the Abhidarmas of the Mahâyâna school.

encompassing a central mountain around which the sun, moon, stars, and planets revolved. Seas separated the continents, and concentric circles of rocks divided them from the central mountain, on which dwelt the Dévas or glorified Buddhists, and in whose caverns were the hells ruled by Yama, himself a condemned son of earth—the Mâra, or spirit of evil, dwelling not here, but having his abode in the air, where he was allowed to exercise his temptations upon mortals. Neither the joys of heaven nor the pains of hell were believed to be eternal. Death was supposed to await all their occupants who were re-born into various sentient existences—into the hells as sufferers, into the world as animals or men, into the heavens as Dévas, according to their merits; which round of births and deaths must continue until, the desire of existence being itself overcome, the soul should be qualified for absorption into Nirvâna.*

Here we have the fundamental ideas of the advanced Buddhistic theology—for the universe, incessant creation, destruction, and reproduction; for the human soul, incessant births, deaths, and transmigrations; for a rule of life, morality and meditation; for ultimate reward, Nirvâna.

Whether Nirvâna was employed to designate a glorified state of existence, or absolute non-existence, is a question which has been discussed without arriving at any satisfactory conclusion.† The philosophical schools of Buddhistic theology incline very strongly to the latter theory—the earlier schools maintaining that existence is a positive evil, and its absolute negation the object to which all should aspire. Modern

* Buddha is supposed by his votaries to have appeared 550 times upon earth, and to have been a Déva before his last appearance as a Buddha—from this last sojourn on earth he is supposed to have been absorbed directly into Nirvâna. The Burmese mythology represents him to have even passed 8,000 years in hell.

† “Le Nirvâna, c’est à dire d’une manière très générale, la délivrance ou le salut, est le but suprême qui le fondateur du Buddhisme a proposé aux efforts de l’homme, mais qu’est ce que cette délivrance, et quelle est la nature de ce salut? Si nous consultons l’étymologie, elle nous répondra que c’est l’anéantissement, l’extinction.”—Bournouf, p. 18.

philosophers have carried their quiddities to a still finer point of absurdity. According to them Nirvâna is not annihilation, but yet has no objective reality. In Nirvâna the soul is neither existent nor non-existent, neither eternal nor non-eternal, neither annihilated nor non-annihilated. Nirvâna is, in fact, an abstract without qualities positive or negative. Who shall reply to distinctions so miserably puerile ?

It is probable, however, that the majority of the followers of Buddha—all, in fact, who had not become entangled in the hair-splitting discussions of the schools—regarded Nirvâna as an actual state of existence, in which the soul, purified from all hopes, fears, joys, sorrows, or desires, experienced a condition of perfect rest.* This is the theory set forth in the early Sutras or sacred writings, which recognize the conscious existence of the spirit in Nirvâna, and even intimate the possibility of its retaining its interest in this earth, and in certain instances reappearing in behalf of the faithful. We may, therefore, conclude that this was the doctrine originally imparted by Buddha; and we can imagine the longing with which the poor, heart sick, world-weary apostle of a faith which expressed without satisfying his cravings, may have learned to regard a state of rest without hope, desire, or care, as the perfection of ideal bliss. But, true to his ascetic principles, he taught that this state of bliss was to be attained only by the observance of a code of morality which exacted not only the abstinence from evil, but the most utter self-renunciation, the strictest self-denial, the utmost personal purity, and the largest charity ; that the votary was required to work out this code by his unaided efforts; to which the Mahayâna philosophers added that all this, when accomplished, was of no avail without the aid of an abstract meditation, which should, even in this life, eradicate all human emotions and the desire of existence itself; until which result was obtained, the votary had no hope of Nirvâna.†

* "Nirvâna implies exemption from all the miseries incident to humanity, but by no means annihilation."—*Asiatic Researches*, vol. vi., p. 180.

† "Sans entrer ici dans une discussion délicate qui trouvera sa place

The theological developments of the Mahayāna school were not less remarkable than its cosmic philosophy. Not content with deifying Śākyamuni Buddha, it enunciated the doctrine of an infinite succession of Buddhas who presided over the various universes as they arose out of chaos. To this it added a vast multitude of Bôdhisattvas or Buddhas in process of formation. This name or Bôdhisattva—which signifies “possessed of the essence of Buddha”—the Mahayāna school applied to those beings, originally men, who, by the constant exercise of all the virtues and the practice of devout meditation, have qualified themselves to attain the state of supreme perfection. A Bôdhisattva must have, through numberless prior existences, acquired the favor of some of the ancient Buddhas, who, according to this theory, are not so completely absorbed in Nirvāna as to be incapable of interest in their successors. When at last permitted to appear on the earth, this being is still a Bôdhisattva—not a Buddha. The most severe trials, the most exalted virtue, the most perfect knowledge, the most profound meditation, entitle him only to the position of a Bôdhisattva. In that capacity he becomes capable of delivering mortals from the horrors of transmigration, of instructing them and receiving their worship. From this state it is intimated that he may eventually rise to the condition of a Buddha in some future convulsion of the universe, and finally arrive at the ultimate goal of absorption in Nirvāna.*

These Bôdhisattvas or inferior Buddhas are nowhere mentioned in any of the earlier Sūtras, but are the creation of the Mahayāna school, in whose system of theology they play a most important part. In the Mahayāna Sūtras Buddha is no longer represented as preaching to mortals—his audiences consist of Bôdhisattvas and Dévas, who are mortals in a

ailleurs, je puis déjà dire que le Nirvāna est pour les théistes l'absorption de la vie individuelle en Dieu, et pour les athées l'absorption de cette vie individuelle dans le néant; mais pour les uns et les autres le Nirvāna est la délivrance, c'est l'affranchissement suprême.”—Bournouf, p. 18.

* Bournouf, p. 110.

lower stage of glorification, holding the same relation to the Bôdhisattva that the latter does to Buddha.*

By certain Buddhists an attempt has been at one time made to combine the Hinâyana and Mahayâna schools into a system called Madhyimâyana, or school of the Medium Conveyance,† but this system, as might be expected, found few followers

The Hinâyana system at present prevails throughout Ceylon, Burmah, and Siam; while the Mahayâna is principally recognized in Cashmere and Nepaul. But a third school eventually arose, which, throughout the Mongol races, was destined to absorb all previous systems, and entirely revolutionize the character of Northern Buddhism.‡

The hermits of the mountains, and the monks of the cloisters, becoming weary of a life of inactive contemplation, turned their attention to natural science; and while the former acquired the knowledge of herbs and plants, which developed into the science of medicine, the latter became adepts in the secrets of chemistry. These came before the world as the founders of the school called "Tantra," from the names of its principal treatises—a school which professed mysterious and occult knowledge, claimed to possess the elixir of immortality, and pretended the power to banish drought, pestilence, and famine. This was welcomed with avidity by the superstitious multitude, and drew into its ranks not only the more learned members of the Mahayâna school, but many of the Hinâyana who were ambitious of more distinction than was attainable under their own system.

It is not probable that the Tantra philosophers ventured at once to attempt the wholesale revolution in theology which they appear to have ultimately effected; but, by gradually engrafting one doctrine upon another, they eventually, though

* Bournouf, p. 129.

† Eitel, p. 37.

‡ The Tantras have become works of such received authority among the Northern Buddhists, that in Thibet they divide the sacred writings into Mdo or Sutra, and Reynd or Tantra.

still calling themselves Buddhists, and gravely asserting that all their doctrines emanated from Buddha, created a religion which retained little of the early faith beyond the name.

That changes should in the course of ages arise in any faith of which the origin was human, and the teachings originally oral, is too much a matter of experience to excite any surprise ; but the radicalness of the changes effected by the Tantra school is without parallel in the history of religion. The Tantra system, as we shall perceive when we come to speak more at length of Northern Buddhism, is a simple polytheism—a polytheism with which is commonly blended a species of monotheism, or the recognition of one supreme Buddha to whom all the Buddhas, Bôdhisattvas, Dévas, and other divinities are subordinate. These Buddhas, Bôdhisattvas, and Dévas, are in the Tantra school regarded as gods and goddesses ; for the female element, which Buddha especially abhorred, is in this system not only recognized, but revered. The Tantra school has, in fact, a sensual character ; a mythology not dissimilar to that of the very Brahminism and Sivaïs against which Buddhism was, in the first instance, a protest ; believes in a sensual paradise, not unlike that of Mahomet ; inculcates the efficacy of charms, spells, formal repetition of prayers, and the most superstitious forms of idolatry ; and with all this blends certain ideas which appear to the Christian like a travestie of Gospel teachings.*

It will be realized from the foregoing account that Buddhism, considered simply as a system of dogmatic theology, does not contain elements of a character to account for the general hold which it has obtained throughout Eastern and Central Asia. That it anticipated many of the discoveries of astronomy ; that it divined some of the results of modern geology ; that it imparted to the minds of the people the belief in a

* "Les Tantras, en effet, sont des traités d'un caractère tout spécial, ou le culte des Dieux et des Déesses bizarres ou terribles, s'allie au système Monothéistique et aux autres développements du Bouddhisme septentrional, c'est à dire à la théorie d'un Buddha suprême, et à celle des Buddhas et des Bôdhisattvas surhumains."—Bournouf, p. 522.

world of spirits; and that it inculcated a morality higher and purer and a charity more earnest and self-denying than did any of its predecessors, are not facts sufficient to account for the eagerness with which it has been adopted and the unquestioning faith with which it is received among the ignorant and the learned. For an explanation of these we must look to the forms which Buddhism has adopted as a popular religion; and we shall find that only in proportion as it has departed from the doctrines of its original founder, and acquired elements of theism, has it obtained a hold over the hearts of the people. Its elasticity and spirit of eclecticism were indeed such that in no country do we find at present the pure, unadulterated doctrine of Shâkyamuni Buddha. Even in Ceylon, where Buddhism retains most nearly its original form, essential changes will be perceived, especially among the masses. The first primitive element which disappeared was atheism. Although Buddha and his early disciples denied not only the existence of a God, but, for all practical purposes, refused to deify humanity—representing that Buddha himself was absorbed into Nirvâna, where he maintained no further connection with the world, and that the Dévas were only in a state of progress toward the same ultimate absorption; still the people would not remain without an object of worship, and soon began to pay divine honors not only to Shâkyamuni himself, but to six other Buddhas supposed to have preceded him.

In the Cingalese temples are statues of Buddha and of his principal disciples or Bôdhisattvas, before whom the people prostrate themselves, utter prayers, and make offerings at their shrines. The educated Buddhists, indeed, deny that worship is offered to these images or to the worthies which they represent. They profess to have erected images solely in honor of their memory, and that vows are uttered before them only to deepen the impression made by their example.* But the com-

* ** When Rev. Wm. Ward asked a Joinu why, since the object of their worship was neither a creator nor a preserver, they honored him as God, he was answered that it was an act of homage to exalted merit." See *Ward's Hindoos*, vol. ii., p. 215.

mon people draw no such fine distinctions. To them the Buddhas and Bôdhisattvas are divinities. They worship them in faith, expecting answers to their prayers, and in this respect differ little from pagan idolaters. Again, as to Nirvâna, the people have practically abandoned the doctrine of annihilation. Although they describe it by negatives only as a condition in which there will be no more transmigration, no more suffering, no more sin, they appear to have little doubt that, of that condition, existence and consciousness will be elements, though their ideas on the subject are extremely undefined.* In Burmah and Siam they have gone still further and blended with the doctrines of Buddha a certain amount of the ancient serpent and tree-worship, and a reverence for spiritual beings amounting almost to polytheism. Still, in these three countries, Buddhism as a rule retains its essential characteristics; and in them, as we have seen, it occupies but a precarious foothold, and is practically a declining religion, little regarded save by the superstitious multitude. It is to Northern Buddhism that we must look for the changes which have rendered it essentially a popular religion, as it is in Central and Eastern Asia that we find the faith still augmenting its numbers by recruits from all sides.

A visitor to the Buddhistic temples in China, Corea, Japan, Nepal, and Thibet, will remark that they are filled with images, and literally swarm with worshippers, who repeat long litanies of daily prayer, written in an unknown tongue—Sanskrit—and believed by them to possess a magical influence. We find them adoring the demon kings of the four regions, the statues of the eighteen priests who were the apostles of Buddhism in these countries, and Buddhas, five in number, each possessing his own name and attributes, and having his own celestial Bôdhisattva, who is worshipped as his spiritual son.† To every Buddha they assign a triple existence, as a Manuchi living, or having lived, on earth, a Dhyâni existing metaphysically in Nirvâna, and a Padmapâni, or spiritual son,

* Bournouf, p. 18.

† Eitel, p. 88; Bournouf, p. 116.

generated in the world of forms. The Buddha of the present Church—the only historical Buddha—was called Shâkyamuni on earth, or as a Manuchi; as a Dhyani, however, he is called Amitâbha, by which name he is commonly worshipped; and as a Padmapâni he is called Avalôkitêshvara—in China, K'wan-yin—and—a most signal departure from the original creed which allowed women no place in heaven, except through rebirth as men—this Avalôkitêshvara, or K'wan-yin, the third person of this mystical Trinity—is, in most instances, adored under the semblance of a woman.*

These Northern Buddhists have still another form of the Trinity, the persons of which they style Buddha, Dharma, and Samgha—Dharma representing the law, and Samgha the church—and these three, they declare, are one.† Although Dharma and Samgha were originally but names used to denote dogmas or articles of faith, yet they are now worshipped as personal deities having an essential identity with Buddha, though a distinct personality; and the common formula of the Buddhists is, “I take my refuge in Buddha, Dharma, and Samgha.” Here, again, the Buddhist philosophers attempt to adhere to their primitive atheism, and explain that the so-called persons of the Trinity are simple abstractions, Buddha denoting perfect knowledge, Dharma perfect virtue, and Samgha perfect existence.‡ Little respect is paid to this theory by the priests and people. To them the

* “The Chinese assert that K'wan-yin was the daughter of their Emperor Chwang-wang, of the Chow dynasty, and was deified by Amitâbha Buddha as a companion for himself.”—Eitel, p. 104.

† Bournouf, p. 283.

‡ “The Buddhist worshippers, both Southern and Northern, attach a different signification to these terms. They say that Buddha, before his death, taught his followers that, after his ascent, the remains of his body, his doctrine, or an assembly of his disciples, were to be held in equal reverence with himself. The Cingalese, as well as the Chinese or Thibetan worshipper, in approaching an image of Buddha, will repeat the prescribed formula: I take refuge in Buddha; I take refuge in his doctrine (Dharma); I take refuge in his followers (Samgha).”—See *Ward*, vol. ii., p. 214.

Buddhistic Trinity, or rather Trinities—for they appear in a variety of combinations—are so many divinities to be worshipped, with a retinue of minor deities as numerous as may be found in the Vedas of the Brahmins or the hagiology of the Greek Church. In fact, Northern Buddhism possesses a hagiology of its own. Deified men, and even women, who have been distinguished for munificence or piety, have been honored with a place in the popular pantheon, and are worshipped with as much devotion as Amitâbha or Avalôkitêshvara.*

As if the ancient teachings of Buddha were to be in every respect reversed, we find these northern Buddhists absolutely rejecting the belief in Nirvâna—that metaphysical abstraction which offers to illustrious virtue the reward of absorption, or non-existence—and professing their faith in a Western Paradise, the abode of Amitâbha Buddha, who bears on his breast a cross—the Svâstika—the emblem admitting the believer into the abodes of the blest.† Nor is this Paradise another name for Nirvâna, conveying the idea of absorption or eternal rest. It is a paradise of positive, defined delights—of beatific vision or the perpetual presence of Amitâbha, who is all light, boundless light, and discourses forever on religion. Yet the presence of Amitâbha and the privilege of hearing his discourses are far from constituting the sole rewards of the believer. More substantial inducements are offered by this western paradise. Precious ponds, whose water removes hunger and thirst; golden sands, pavements of precious stones, pavilions of transparent jewels, lotos-flowers of dazzling hues and marvelous size, diffusing the most fragrant aromas, birds making delicious music, in which the trees which adorn the Paradise, the silk nets which encompass it, and the immortals who inhabit it instinctively join, appeal to all the senses which, so far from subsiding into the unconscious or semi-conscious torpidity of Nirvâna, are here supposed to be immeasurably intensified. And not only is this

* Eitel, p. 109.

† An accumulation of lucky signs possessing ten thousand efficacies.
—Eitel, p. 97.

paradise in its nature the reverse of Nirvâna, but its access is as easy as that of the other is difficult. No more need of monasticism, charity, self-denial, or continence. All that is required is an earnest faith in, and unremitting worship of, Amitâbha Buddha. Instead of works without faith we have substituted the doctrine of faith without works.* The very pronunciation of Amitâbha's name, if uttered with a devout heart a sufficient number of times, will serve as a passport to the paradise in the west. Amitâbha can save his own from the sorrows of this world and the horrors of endless transmigration, and bring them not only to eternal rest, but to an active and unending felicity.

It must be evident by this time, that these northern Buddhists are such only in name, and that, while they retain to a certain extent the cosmogony and philosophy of the founders, they have substituted a new deity or system of deities, a new religion and a new code for those promulgated by Shâkyamuni Buddha—a living Amitâbha for an absorbed Buddha; paradise for Nirvâna; polytheism, the grossest and most extravagant, for atheism pure and simple; faith and worship for morality and contemplation. How shall we account for this entire revolution in a religion that still bears the name and professes to hold the doctrine of the original founder?†

* Il ne s'agit plus, ainsi que dans les Sutras anciens, de se préparer par l'exercice de toutes les vertus à remplir un jour les devoirs d'un Buddha. Il suffit de tracer une figure, de la diviser en un certain nombre de compartiments, d'y dessiner ici l'image d'Amitâbha, le Buddha d'un monde fabuleux comme lui, là celle d'Avalôkitêsvara, le fameux Bôdhisattva, saint tuteur de Tibet; ailleurs celles de quelques Divinités femelles aux noms singuliers et aux formes terribles; et le dévôt s'assure de la protection de ces Divinités qui s'arment de la formule magique ou du charme que possède chacune d'elles.—Bournouf, p. 522.

† It should be remarked that, while the mass of Buddhists in China have completely transformed their religion, and hold a faith which resembles that of Buddha in little more than the name, the learned philosophers of the religion of Fo, the Chinese name for Buddha, continue to enounce as the principles of their religion, ideas not materially different

Before undertaking to answer this question, we must take some notice of another important Buddhistic divinity, Avalôkitêshvara; while Amitâbha is supreme lord of the Western Paradise, Avalôkitêshvara directs the steps of the faithful on earth. In China as K'wan-yin, in Japan as K'wannon, in Thibet as Cenresi, in Mongolia as Ergetu Khonisin, she, or he—for the sex varies—is recognized ever by the same attributes. She is the goddess that has a thousand arms and a thousand eyes, and a merciful heart; she hears the prayers of those in danger or distress, especially on the sea; she is the invisible ruler of the Buddhist church—in a word, she is the Goddess of Mercy. In China she is said to be of human origin, the descendant of an emperor, deified by Amitâbha. In Thibet, Avalôkitêshvara, or Cenresi, is a male deity, the progenitor of the race, and believed to be continually incarnate in the Grand Lama.* Whether male or female, this is the divinity supposed to take an active interest in the concerns of this world from which Amitâbha is considered to be too remote, and to whom the people make their daily prayers and look to as the guide who will conduct them through this life and bring them into the paradise of Amitâbha. The prayer or magic

from the ancient doctrine. They still proclaim that nothing is the beginning and the end of existence; that from nothing the creation originated, and to nothing it will return. All beings they represent to be the same, their only difference consisting in their figure and qualities; and all spring from the same universal principles whose essence consists in being free from action, without knowledge and without desires. To obtain happiness we must endeavor, by continual meditation and frequent victories over ourselves, to acquire a likeness to this principle; we must accustom ourselves to do nothing, will nothing, feel nothing, desire nothing. "The whole of holiness consists in ceasing to exist, in being confounded with nothing. The moment that man arrives at this degree of perfection, he has no longer occasion to dread changes, futurity, or transmigration, because he hath ceased to exist, and become perfectly like the God, Fo."—*Grosier*, vol. ii., c. v., p. 220.

This is ancient Buddhism in its boldest and most prosaic form, minus its redeeming elements of charity and good works; but it no more expresses the popular belief of Chinese Buddhists than the dreamy mysticism of the schoolmen expressed the character of mediæval christianity.

* Eitel, p. 106; Bournouf, p. 522.

formula which is ever in their mouths, "Om mani pad me hum,"* is attributed to this divinity, and is inscribed on amulets, on houses, walls, pillars, books, coins, and so forth, being considered an infallible charm against every species of calamity and evil influence.†

In Nepaul they worship one special Buddha, whom they style Adi, or the Ancient. This Adi-Buddha they suppose to be self-existent, omniscient, and infinite; and to have created by his contemplative power five Buddhas, styled Pantcha Dhyâni Buddhas. Each of these Buddhas perceives in himself the double energy of knowledge and contemplation, and by the double energy generates a Dhyâni Bôdhisattva, who is his spiritual son. Each of these Bôdhisattvas is the creator of a universe; but every universe is perishable. Three of these creators have already expired; the present universe is the

* *Anglice*: "O God! the jewel in the lotos! Amen!"

† Koeppen gives the following curious account of the universal prevalence of this formula in Buddhist regions:

"These primitive six syllables, which the Lamas repeat, are, of all the prayers of earth, the prayer which is most frequently repeated, written, printed, and conveniently offered up by mechanical means. They constitute the only prayer which the common Mongols and Thibetans know; they are the first words which the stammering child learns, and are the last sighs of the dying. The traveller murmurs them upon his journey; the herdsman by his flock; the wife in her daily work; the monk in all stages of contemplation, that is to say, of nihilism; and they are the cries of conflict and triumph. One meets them everywhere, wherever the Lama Church has established itself—on flags, rocks, trees, walls, stone monuments, utensils, strips of paper, human skulls, skeletons, and so forth. They are, according to the meaning of the believer, the essence of all religion, of all wisdom and revelation; they are the way of salvation, and the entrance of holiness. These six syllables unite the joys of all Buddhas in one point, and are the root of all nations. They are the heart of hearts, out of which every thing profitable and blessed flows; they are the root of all knowledge, the guide to re-birth in a higher state of being, the door which the curse of birth has closed up, the ship which carries us out of the mutations of birth, the light which illumines the black darkness, the valiant conqueror of the Five Evils, the flaming ocean in which sins and sorrows are destroyed; the hammer which shatters all pain."—*Lamaische Hierarchie und Kirche*, p. 59.

fourth in succession, and is the work of the fourth Bôdhisattva Avalôkitêshvara.* The philosophers, of course, represent that the name Adi-Buddha denotes a mere abstract idea of moral virtue; but to the mass of the people he is the chief, if not the only, Supreme Being. Ideas not dissimilar are found among all Northern Buddhists, who, while regarding Amitâbha, with his spiritual son, Avalôkitêshvara, as the Supreme Lord of all things, and entirely different from the multitude of inferior deities whom they worship, still entertain a vague idea of a power behind these, and to whom these are subordinate, which power they hold to be the First Cause of the Universe, but of whom they say that they have no definite revelation. †

In this we see to how immense a distance the Tantra school, which is recognized in these northern countries, has gone beyond the most advanced doctrines of the Mahayâna. In the earlier system the Bôdhisattvas were but glorified mortals, their name legion, their function obedience to the ancient Buddhas, their ambition to become Buddhas themselves, their ultimate destiny absorption in Nirvâna. In the Tantra, on the contrary, we find simultaneously existing but one Bôdhisattva, as there is but one Buddha. The Bôdhisattva is the divinity who directs the affairs of earth; the Buddha the deity who rules in Paradise; below them is an infinity of minor deities, some of mortal, others of quasi-divine origin; and, above all, one great first cause, or Adi-Buddha, of whom little or nothing is known. Thus, we see that, among the Buddhists of the North, the original atheism of the founder has been transformed not only into polytheism, but a polytheism nearly akin to monotheism, the species of theism which, reverencing gods many, recognizes one alone as supreme. ‡

Not in these respects alone have the Buddhists of the North departed from, or rather reversed, the doctrine of their founder. They have actually incorporated with their religion a doctrine of atonement for sin utterly at variance with the teachings of Shâkyamuni. Not only have they their magic

* Bournouf, p. 117.

† Eitel, p. 117.

‡ Bournouf, p. 522.

formulas, their propitiatory sacrifices, their prayers, which, not content with uttering, they grind out of a machine invented for the purpose, but their priests have established an elaborate ritual whereby guilt is cleansed, sin expiated, souls released from hell and re-born into the western paradise. This ritual they have set forth in books or Sutras, which they gravely pretend to have emanated from Shâkyamuni Buddha. They have their paraphernalia, their magic circles and diagrams, their vadjra or sceptre of Indra, their sanscrit incantations, their mystic sign "HRI," which takes away the guilt of all in whose behalf it is uttered—by the priest, *bien entendu*—and discharges the suffering soul from hell into heaven. This, of course, is to be obtained only by the payment of money to the priesthood, and in this manner is derived the principal revenue of the Buddhist hierarchy.*

From the facts now before us it will not be difficult to account both for the singularly rapid propagation of Buddhism and for the radical changes which it has undergone. Originally preached to a people bowed for ages under the heavy yoke of Brahminism; the voice of one crying in the wilderness proclaiming freedom from the hopeless bondage of caste, deliverance from the horrors of transmigration and the privilege to each individual of working out his own salvation by a life of morality, charity, and self-denial; offering an active and earnest life to replace the dull round of Brahminical superstition; aided by the personal eloquence of its founder and the energetic and devoted lives of his disciples; there was that in its teachings which appealed to the inmost longings of the people and enlisted at once their pride and their affections. Ingeniously allying itself with each popular superstition which it found in the countries into which it extended; humoring popular weaknesses which in quasi-civilized countries had been sternly frowned down by the higher schools of philosophy; flattering the foibles, the cravings, the superstitions of the less cultivated classes; enlightening the ignorance and softening the ferocity

* Eitel, p. 119.

of nations hitherto barbarous; above all, appealing to the masses through its theory of universal brotherhood; it is not strange that it should have spread with a rapidity unexampled in history. These, however, were qualities better calculated to further the rapid extension of a religion than to ensure its permanence. A time came when the hitherto struggling sect became all powerful—when it was the favored of emperors, kings, and rulers. The elements which adversity strengthens, prosperity is apt to dissolve. While in those regions which adhered to the primitive faith of Buddha, the fervor of its adherents melted in the sunshine of prosperity, until in India, its birth-place, the first blast of fresh persecution swept it quite away, and in adjacent territories it continues to maintain but a dwindling existence; in regions more remote, although retaining its title, its prominent watchwords and a few of the underlying philosophical ideas, it abandoned all its essential elements and became substantially a new religion—a religion of penances and mummeries, priests and sacrifices, fables and superstitions, gods many and lords many; a religion in which unquestioning belief was held to constitute the highest merit; unwearied worship at the shrines and liberal payments to the priests the most certain road to salvation. That a religion which adapts itself to the fancies of its votaries, and, like the chameleon, takes its color from whatever happens to constitute its nourishment, should retain an existence not unlike that of the knife whose handle and blade were each changed two hundred times, the knife being still claimed by the schoolmen to preserve its identity, can hardly be a matter of surprise.

Hollow and unsatisfactory as are its principles, it must be admitted that Buddhism has not been without its usefulness. It taught lessons of morality, purity, and benevolence where they were but little known: it tamed the half-savage races who came under its influence, and brought them into a state approaching civilization. It crossed mountains and deserts; and peoples, who from their secluded position had relapsed into barbarism, were enlightened by its teachings, and raised in the

scale of nations. Of the various systems of natural religion, it was perhaps one of the best. Yet was it hopelessly imperfect. A system of morality without conscience; a system which inculcated unselfishness by appealing to motives purely selfish; a system intellectually weak from its appetite for the marvellous and transcendental, and its disposition for controversy on points more minute than ever occupied the mediæval schoolmen; it might elevate from barbarism, but could not conduce to a high civilization. In reviewing its history we realize the truth of Bunsen's estimate:

"Buddhism may be regarded as a sort of repose of humanity after its deliverance from the heavy yoke of Brahminism, and the wild orgies of nature worship. But this repose is that of a weary wanderer who is withheld from the prosecution of God's work on this earth by his utter despair of the triumph of justice and truth in actual life. In the plan of the world's order it seems even now to be producing the effect of a mild dose of opium on the raving or despairing tribes of weary Central Asia."

ART. II.—1. *Theoria Motus Corporum Cælestium*. By CHARLES FREDERICK GAUSS. 1 vol. 4to. 1809.

2. *Histoire de l'Astronomie Moderne*. By M. DELAMBRE. 2 vols. 4to.

3. *Monthly Notices of the Royal Astronomical Society*.

MAN is confined to a limited region of space, and fixed to the surface of the earth by the force of gravity, from which he is unable to separate himself, except by a very small distance. Even when we take into consideration the fact that the earth revolves around the sun, the space that we pass through is still very small when compared with the extent of the visible universe. Notwithstanding all this, man, by diligent inquiry and close observation, has arrived at many important conclusions. He has learned that terrestrial matter is subject to certain laws which he is able to comprehend; and, when he ex-

tends his investigations to the sun and planets, he finds that they are subject to a part of the laws regulating telluric phenomena, and by analogy he concludes that the same laws and forces reign there as here.

But there are other cases where the laws are not exact—the real law is hidden to a great extent, showing itself in a partial control of some phenomena which nature presents. Such is Bode's law, as it is called. This law gives, in an approximate manner, the relation between the mean distances of any two of the planets from the sun. If we subtract four from the numbers representing the mean distances of any two consecutive planets, and divide the greater remainder by the less, the quotient will be nearly two in every case, except where Mercury or Neptune is one of the planets. Though this is known as Bode's law, it is due to Titius, since Bode says that he derived it from the former's translation of Bonnet's "*Contemplation of Nature*."

Previous to the discovery of the first asteroid there was a hiatus between Mars and Jupiter, corresponding to the number twenty-eight in the series of Bode. This interval had attracted the attention of the illustrious Kepler, with his volcanic imagination, as Arago describes him, when he attempted to show that the distances of the planets from the sun corresponded with the five regular solids of geometry. "This plan having failed," says he, "I tried to reach my aim in another way, of singular boldness, I must confess. I interpose a new planet between Mars and Jupiter, and another, also, between Venus and Mercury, both of which are probably invisible on account of their smallness, and I assign to them their respective periods."*

The planets which Kepler supposed to exist between Mercury and Venus have never been discovered, and it is extremely probable that there are none there. His other predictions, singularly enough, having been confirmed when the

* *Myterium Cosmographicum*, p. 7.

first asteroid was discovered, M. Delambre,* in 1821, called the attention of astronomers to that which relates to the invisible planets between the orbits of Mercury and Venus. The idea that invisible planets existed was not alone due to Kepler, for we are informed by Seneca† that “not these five stars (planets) only moved, but that they only had been observed, for a countless number are borne along beyond the reach of vision.”

The discovery of Uranus, in 1781, added an unexpected confirmation to Bode's law, to which we have referred, and the hypothesis of an undiscovered planet between the orbits of Mars and Jupiter attracted especial attention in Germany. The Baron de Zach went so far as to publish in the Berlin “Almanach” for 1789 the elements of the orbit of the supposed planet. In 1800 he organized an association of astronomers at Lilienthal, consisting of twenty-four observers, the object of the association being to search for the undiscovered planet. The conduct of the whole work was placed under the direction of the celebrated observer, Schröter.

Since all the known planets were found to be confined in their motions to a narrow zone extending on each side of the ecliptic, or the sun's apparent orbit, and known as the zodiac, it was thought to be sufficient to examine the heavens in this limited region. For this purpose the zodiac was divided into twenty-four parts, one of which was to be explored by each astronomer of the association. It was not long before the first asteroid was discovered, but the discovery was not made by any one of the twenty-four astronomers to whom we have referred.

A catalogue of stars had been published by Dr. Wollaston, and Piazzi, an astronomer of Palermo, had been occupied for ten years in correcting this catalogue. Wollaston had assigned

* “On n'a fait aucune attention à cette supposition de Kepler, quand on a formé des projets de découvrir la planète qui (selon une autre de ces prédictions) devait circuler entre Mars et Jupiter.”—*Hist. de l'Astron. Mod.*, tome i., p. 314.

† *Nat. Quæst.*, vii., 13.

in the constellation Taurus the position of a star which did not exist; and the absence of this star from the position assigned attracted Piazzi's attention. On the night of the 1st of January, 1801, he noticed a small star, whose place he determined, and on the evening following it appeared to have changed its position. On the 3d he felt sure that the star had a retrograde motion in the zodiac, and he knew that he had discovered a wandering body, which he at first took to be a comet. He did not notify astronomers till the 24th of January, when he transmitted an account of it to Oriani and Bode, but his letters were two months in reaching their destination. Piazzi continued to observe the star till the 11th of the following February, when he was seized with a dangerous illness, which completely interrupted his observations. He sent the positions of the star, as recorded by him on the 3d and the 23d of January, to the astronomers mentioned above, and when they received the information the planet was so involved in the sun's rays that further observations were impracticable, and it was necessary to wait till the next September for an opportunity to search for it again. Bode, however, felt sure that the star was a planet, an opinion to which Piazzi subscribed, and he named it Ceres.

A problem of great practical importance now presented itself for solution; namely, the calculation of the orbit of a planet after six weeks of observation. After Piazzi's recovery he published all the observations which he had made on the planet. When Uranus was discovered, mathematicians had found the means of determining the elements of its orbit, but as yet no complete treatise on the calculations of orbits had been published, nor had any been prepared. The illustrious Gauss, then about twenty-four years of age, and but little known, solved this important problem, and he applied his solution to the determination of the elements of the orbit of the new planet Ceres, and he found the elements thus deduced to represent Piazzi's observations very closely. By making Gauss's orbit the basis of his researches, Dr. Olbers succeeded in rediscovering the planet on the 1st of January, 1802, just one year from the time of its original discovery.

Gauss's method for finding the elements of the orbit of a planet requires but three complete observations of the body; that is, the right ascensions and declinations at three given times. Gauss subsequently published a volume containing his solutions, and it has been the standard work up to the present time. Within a few years Professor Watson has published an elaborate treatise on "Theoretical Astronomy," and this has also become a standard work.

The calculation of the orbit of Ceres showed that the mean distance of the planet from the sun corresponded very nearly with that required by Bode's law. The singular coincidence between the actual mean distances of all the known planets, excepting that of Neptune and several of the asteroids, and the values of the same element, as given by Bode's series, has not yet, perhaps, been fully explained. That it is in some way due to the mode of genesis of the solar system, would seem to be evident; but the only explanation of it upon that basis, that is somewhat satisfactory, is that due to Professor Hinrichs, who finds it owing to the primitive rings from which the planets are supposed to have been formed being abandoned from the nebulous spheroid at equal intervals of time. The departure of the law from the actual observed mean distances, he supposes to be due to the falling of the planets toward the sun, owing to the resistance offered to their motion by the ether which is supposed to fill the celestial spaces. His explanation applies equally well to the satellites of the planets, and it renders a very plausible account of the comparative nearness of Neptune to the sun, when its distance is compared with that required by Bode's law.*

One planet having been discovered, which filled the gap signalized by Kepler, it was scarcely supposed that others existed in nearly the same region. Owing to this idea, probably, the systematic search for planets ceased on the discovery of Ceres, and the second asteroid may be said to have been

* *Planetology*, pp. 28-33.

accidentally found by Dr. Olbers while he was constructing a special chart to facilitate the future finding of the new planet. This discovery was made on the 28th of March, 1802. A star, not in the catalogue, attracted Olbers's attention, and further observations on it showed that it was another planet. Professor Gauss again applied his method and determined the elements of the orbit of the new body, and, to the great surprise of astronomers, the mean distance was found to be almost exactly the same as that of Ceres, while the inclination of the plane of the orbit to the ecliptic was more than three times as great, amounting to nearly thirty-five degrees—very much exceeding that of any of the older planets. The new planet was called Pallas.

The discovery of Pallas suggested to the mind of Dr. Olbers a most remarkable hypothesis. We say remarkable, for it calls for the play of forces of a certain character, that are nowhere manifested to the extent required. The two orbits were found to approach very near each other at the descending node of Pallas, and this led to the conclusion that Ceres and Pallas were probably fragments of a single larger planet, which had been shattered in pieces by some tremendous catastrophe. He further supposed that more fragments might exist, and that it would be possible to discover them. Supposing the orbits of the several fragments of the primitive planet to be unchanged by the attraction of the other members of the solar system, mechanical laws show that all the fragments would pass through the point where they originated; and that the planes of their orbits would all intersect in two points in opposite regions of the heavens, which points should be the nodes of the orbits of Ceres and Pallas, situated in the constellations Virgo and the Whale. According to this view these two points would be the only ones about which it would be necessary to look, in order to discover more of the fragments. This happy conjecture did not long remain unverified; for, on the 2d of September, 1804, Harding perceived a third planet in the Whale, and in 1807, the 29th of March, Dr. Olbers saw a fourth one in the northern wing of Virgo.

Here we see how one thing leads to another in the direct line of cause and effect, till an important result is reached, and yet the original conception probably has no foundation in nature. We have seen that our planet, one of the asteroids, was accidentally discovered; that is, without there being any systematic search for such a body by any one. To this we may add one other instance, the discovery of Uranus by Sir William Herschel. Discoveries of this kind, however, are very rare. It is possible that Mercury was in this way discovered by the ancients.

We have referred to the hypothesis of Olbers, respecting the rupture of a planet, and the results which immediately followed its publication. Although the orbit of Vesta, the fourth asteroid, was rather calculated to disprove the theory, yet it found some able advocates, especially Sir David Brewster, who entered into some particular discussions in relation to the matter, and he sums up his conclusions as follows: "These singular resemblances in the nations of the greater fragments, and the striking coincidence between theory and observation in the eccentricity of their orbits, in their inclination to the ecliptic, in the position of their nodes, and in the places of their aphelia, are phenomena which could not possibly result from chance, and which concur to prove, with an evidence amounting almost to demonstration, that the four new planets have diverged from one common node, and have, therefore, composed a single planet." The celebrated mathematician, Lagrange, prepared a curious memoir* in relation to the subject, in which he undertakes to determine that a force, necessary to communicate to the fragments of a planet a velocity equal to twenty times that of a 24-pound cannon ball, would suffice to give them a motion around the sun in elliptical orbits, the parts passing through the point where the explosion took place.

The hypothesis of Olbers is now entirely exploded, and it is interesting to trace the course pursued by the human mind in

* *Connaissance des Temps*, pour 1814.

its attempts to account for some of the phenomena which nature presents. In this case we see that a few more facts would have shown the hypothesis incompatible with nature's method of working; for the discovery, subsequently, of more asteroids, has shown that there is not the remotest probability that they all could have proceeded from the explosion of a planet.

From the time of the discovery of the fourth asteroid till that of the discovery of the fifth, there was an interval of thirty-eight years. During this period astronomers were not idle, however; Dr. Olbers continued to observe the small stars in Cetus and Virgo till 1816, when he relinquished his efforts. With a single exception all the known asteroids are entirely invisible to the naked eye, and most of them range from the eighth to the eleventh or twelfth magnitude. It will hence be seen that the chance for such a body to be accidentally discovered is very small; for it might easily happen that the telescope should have one in the field of view, and yet, unless its place were carefully observed and afterward re-examined, so as to show its motion, it would be passed by as a fixed star.

In order to discover these small planets it has been necessary to construct charts or catalogues of stars down to a given magnitude, and afterward *re-observe* all the stars, and in this way determine whether any new ones have made their appearance, and if any of those recorded have disappeared. The former generally make known the existence of planets which at once become known, while the latter have to be re-observed. In this way all the planets down to a given magnitude may be discovered, while those below such magnitude will yet remain hidden till after the construction of new charts which give the position of stars of still lower magnitudes. All the more recently-discovered asteroids are of this latter character.

There are now one hundred and forty of these minute planets known, and several are usually added every year. If we reckon from the discovery of the fifth one by Hencke, in 1845, to that of the one hundred and fortieth by Watson in 1874, we find an average of about four and seven-tenths a year.

To keep the run of all this vast number of small bodies, several of which have almost exactly the same period of revolution, and many of them differ but little from one another, so that one may not be mistaken for another, and an old one not be taken for a new one, the reader may well judge to be no small difficulty. As soon as a sufficient number of observations have been made on a new asteroid, its orbit is calculated, not as by the illustrious Gauss, in the early days of such discoveries, for he has passed away, but by any one of a host of computers who have been instructed directly or indirectly by that great master; and, as soon as the elements of the orbit become known, an ephemeris of its motion is computed, and thus its future course in the heavens is pictured out to the eye of the astronomer. As observations accumulate the first elements are corrected, and this process is carried on till the motion of the planet becomes well known. One very curious circumstance occurred in the course of these observations and calculations.

On the 22d of May, 1856, Mr. Goldschmidt, in Paris, discovered a new asteroid which was called Daphne. In 1858 Mr. Schubert computed a new orbit of the planet, as he supposed, from observations made in 1857; but, on comparing the observations of 1856 with these new elements, he found that they did not agree, and he therefore concluded that he had found a new planet. It was supposed that observation had been made on a known planet, when, in fact, they pertained to another and hitherto unknown body. This planet was named Pseudo-Daphne.*

The known extent of the zone of asteroids is very considerable, covering a space of more than two hundred and sixty million miles, besides extending very considerably in breadth or thickness. Several of them have almost exactly the same mean distance from the sun, and consequently the same period of revolution; and this circumstance would seem to indicate the possibility of their coming into collision at some time in

* *Astronomical Journal*, vol. v., p. 161.

the future; and there seems to be considerable probability that many such encounters have already taken place. Every one of these bodies is very small, and their masses must be equally small. Owing to these circumstances they can have but little influence on one another's motion, unless they come into close proximity, a thing that sometimes happens. Their motions will mainly be controlled by the attraction of the great central luminary, and the larger planets, especially Jupiter and Saturn.

Professor Newcomb found that three times the mean motion of Mars is very nearly equal to seven times that of Juno, and this relation gives rise to an inequality of long periods, and of considerable magnitude, which may be made useful in determining the mass of Mars. He has also discussed the question of the asteroids once passing through the same point. He selected four of the planets, Vesta, Metis, Hygea, and Parthenope, and his conclusion in relation to these negatives such a supposition.*

Several investigators, among them MM. Encke, d'Arrest, Littron, Madler, and Lespiault, have discussed the relations of the orbits of the asteroids, and arrived at some curious results, most of which we must yet class as accidental, while they are necessarily due to causes which exist in nature, though they may not yet be well understood. Some of the most important contributions to such discussions are, however, due to Professor Kirkwood. We have already referred to a close relation between the mean motions of Mars and Juno. Wherever such a relation exists between two planets not too remote from each other, it gives rise to a disturbing influence on each other's motions that is repeated for a long succession of ages, and thus the amount of the disturbance accumulates till it produces very marked effects. Professor Kirkwood has shown that such relations exist between the mean motions of Jupiter and certain *intervals* which exist between the mean distances of the asteroids. These intervals are easily ex-

* *Astron. Jour.*, vol. vi., pp. 65, 80.

plained upon the principle to which we have referred, and we may hence conclude that they are owing to the continued action of Jupiter through unnumbered ages.* These facts have an important bearing on the mode of genesis of the solar system.

Since the asteroids were not produced by the explosion of a large planet, we may ask how it did happen that so large a number of minute planets exist in the interval between Mars and Jupiter? We may not be able to answer this question satisfactorily in many years, yet we think that some progress has been made in the right direction. It is not a question that we can settle *a priori* without the aid of mathematical analysis, and even then the problem is so difficult that no more than an approximate solution can be obtained. By basing our reasoning on the nebular hypothesis, it is possible to see why the asteroids exist where they do, instead of some other place in the solar system.

According to the nebular hypothesis, the whole solar system was once an extensive nebulous spheroid, rotating in whole or in part around an axis. As such a body contracts its dimensions, its rotary motion is increased, and in course of time rings are abandoned from the equatorial regions, and these rings afterward break up and form planets. Professor Peirce has shown that the tendency of an exterior ring or planet is to sustain an interior ring beyond the otherwise natural time of its breaking up; and the more powerful the attractions of the exterior body, the longer will it sustain the interior ring *as a ring*. The powerful masses of Jupiter and Saturn are well calculated to prevent a ring, just within the orbit of Jupiter, from readily breaking up. Professor Maxwell has shown that waves would be propagated around such a ring, and their tendency would be to break the ring into many small bodies.† The original width of the ring must have been considerable, and, since it broke up into innumer-

* *Monthly Notices of the R. A. S.*, vol. xxix., p. 99.

† *Astron. Jour.*, vol. ii., p. 18; and *Prize Essay on Saturn's Rings*, p. 64.

able small bodies, instead of forming a single planet, it seems evident that they would be distributed over a considerable space. It may even be that several narrow rings were formed by the action of Jupiter, before the planets were formed. The eccentricities of the orbit of the asteroids are, as a rule, very great, and that is just what we should expect in the case of bodies formed as we have supposed, since they were subject to powerful disturbing causes.

In conclusion, we remark that several of the asteroids are distributed among computers who discuss the observations upon them, calculate the disturbing action of the larger planets on their motions, and prepare in advance ephemerides of them, for the use of observers, and thus facilitate the study of their movements. Yet, for all this, the asteroids are so numerous, and are increasing so rapidly, that a host of astronomers and mathematicians are needed who would be willing to do a great amount of tedious computing, in order that our knowledge of these minute bodies might be as perfect as required.

ART. III.—1. *History of the Jews*. By HENRY HART MILMAN. London. 1829.

2. *Histoire des Israelites depuis le temps des Machabées jusqu'à nos jours*. Par M. JOST. Paris. 1830.

3. *History of the Jewish States*. ZEO. Berlin. 1828.

4. *Les Juifs dans le moyen age ; essai historique sur leur etat civil, commercial, et littéraire*. DEPPING. Paris. 1834.

[It will doubtless interest many of our readers to know that the author of the article of which the above works serve as a text, and which we are about to present to our readers, belongs to one of the most ancient of the noble families of England. She is the daughter of an earl whose friendship to this country is well known, and the lady herself is a still

warmer admirer of our people and our institutions. But the article is worthy of perusal on its own merits, especially for its extensive historical and ethnological research, although there is much more piety in it than we generally permit ourselves to indulge in for fear of infringing on the domain of those of our contemporaries who claim to be versed in the affairs of the world to come. As this lady has not authorized us to reveal her name, we cannot, at least for the present, be more definite than this. Suffice it to say that, having learned that Mrs. Lincoln Phelps, Mrs. Emma Willard, and two or three other of the foremost female thinkers of America have discussed subjects in the *National Quarterly*, her ladyship politely and modestly inquired whether she would be allowed to do the same. We reply in the affirmative, and the following paper, which speaks for itself, is the result.]

THE history of religious imposture affords a wide field of inquiry. How far, in given instances, physical excitement, or a distorted but sincere enthusiasm, may have modified imposture into self-delusion, is a question rather for theology than for history to decide, but the facts themselves, without reference to their ethical or theological surroundings, are exceedingly curious. The various persons who have proclaimed themselves Messiahs, and worked pretended miracles, often the commonest juggler's tricks, form a class of impostors peculiarly interesting. The delusion of the Jewish people, who believed in them until forced, by bitter experience, to withdraw their confidence in them, was invariably the result of patriotism rather than of religion, and thus gave a secular cast to the events that took place in consequence. The form of the imposture was mainly political, the end in view was a temporal restoration of power, and independence of a foreign yoke, and the medium used an insurrection, or, at least, an affectation of worldly pomp and state. The passionate longing for a renewed kingdom, such as Solomon's, utterly blinded the Hebrew race to the claims of a Messiah, who came in humiliation and suffering, and who, above all, recommended submission to

the Roman authority. The "kingdom not of this world" was, in their eyes, an impossibility, or, at least, a chimera. It is a fact worthy of notice that, before the coming of Christ, there were none who claimed to be the Messiah, not even in the days of the Maccabees; but, after his coming and death, these false Messiahs sprang up almost in every generation. His prophecy concerning these misleaders began to be verified in the first century after his death.

Before we give a short account of some of these deluded men, to whom, in so many instances, their nation owed the heaviest aggravation of their calamities, we will pause to see in what sense the Jews understood the prophecies which these men distorted to their own ends, and what was the gradual development of thought which made the repeated impostures partially and momentarily successful. The meaning of the Hebrew word, *Messiah*, is anointed; and, though referring in its primary sense to any one, king or priest, "anointed to the service of the Lord," soon came to mean inclusively the expected Prince of the Jewish people, to whom the prophecies pointed, and who was to redeem the nation from bondage, and accomplish God's purposes in their regard. The Greek word, Christ, is the equivalent of *Messias*, and is used in this sense almost throughout the New Testament. It was in this form the title was applied to Christ in the derisive inscription placed by Pilate on the cross. John uses the word twice, in its Greek form, "*Μεσσίας*" (i., 41; iv., 25). Christ's other name, which meant Saviour, was akin to the notion of a Messiah, and in the joyous cry of Hosanna, which means, "Save, I beseech thee," and was the acknowledged form of exclamation on any festive occasion, the Hebrew ear must have been struck with the etymological connection between that and the name of Jesus. Isaias, Jeshua or Josue, Ishi, Hosea, Hoshea, and Jesus, were all names formed from the same root, and all expressive of salvation or help from the Lord.

The Messianic passages in the Old Testament are, of course, very numerous, and each served later as the basis of some new interpretation of the Messiah's personality, his career, his work,

or his fate; but the Jews certainly did not fail in making them as numerous and, especially, as glorious as they could, for, in the later glosses and translations for the use of the synagogues, they rendered every prophetic word of exalted meaning, by the significant and national term, Messiah. Thus, the Chaldee version of the Pentateuch, known as the Targum of Oukelos, and referred by scholars to the end of the third or beginning of the fourth century, renders "Shiloh" (Gen., xlix., 10), and "Sceptre" (Numbers, xxiv., 17) by *Messiah*. The first of these two words is translated in the Vulgate, "He that is to be sent," and in the Anglican version is simply left untranslated, *i. e.*, Shiloh. One recognized meaning of the word is *peaceable*, or the *pacific*, which, coupled with Isaiah's prophecy (Is., ix., 6), would undoubtedly point to the Messiah; another possible translation is *rest*, and would equally apply to what was expected of the Messiah's reign. His being of the tribe of Judah was in this verse distinctly treated. A later Targum, on the Prophets, conventionally known as that of Jonathan Ben Uzziel, points out thirty-one Messianic passages in the Prophets, and, as an eminent scholar attached to the British Museum, says, "brings them pointedly forward." "There is," he continues, "a decided polemical animus inherent in them (the commentaries of the translator), temperate as far as appearance goes, but containing many an unspoken word, such as a fervent human mind, pressed down by all kinds of woes and terrors, written and unwritten, would whisper to itself in the depths of its despair. These passages extol, most rapturously, the pomp and glory of the Messiah to come—by way of contrast to the humble appearance of Christ."

Then comes the most extraordinary part of this summing up of the Jewish interpretations, and one which, taken in connection with a modern Jewish theory that we shall have occasion to notice further on, shows the great ingenuity of the Jews in reconciling to their minds passages quite incompatible. Here is the sentence: "In all the places where suffering and misery appear to be the lot forecast to the anointed, it

is Israel to whom the passage is referred by the Targum." Although the prophecies as to the future deliverer are numberless, and began as early as the promise that comforted our first parents and was given to them in the same breath with the decree of a punishment, including their whole posterity, it is to Isaiah that the first clear and distinct intimations may be traced of the promise of the Messiah and the prospects of future grandeur which tended so strongly to mould the material character of the Hebrews, and keep them together as in a mystic and indissoluble band. Influenced by the splendid images of this coming reign held out to them by Isaiah, this hope sank deep into the popular mind and caused natural pride to appropriate all the advantages and glory which were to attend his coming, although (Isaiah, xlv., 20) it was distinctly foretold that the Gentiles were to share in his benefits, and yet, by a consistency which should have struck his countrymen of better generations, the very prophet who most distinctly placed this hope before their eyes was also the originator of the idea of a suffering Messiah. Then came the "martyr age of Judah," the dissolution of the kingdom, the last visible stronghold of truth and the Captivity, almost the extinction of the people of God. A belief began to grow, which reached its highest point in Christianity, to the effect that the suffering of the righteous is not always a mark of God's displeasure. The idea of a suffering Messiah was rendered possible, even congenial to the Jewish mind.

But the rending of the two ideals was that which never seemed possible, and the craving for a temporal renewal of empire continued to blind the people to the spiritual regeneration and enlargement of the church which was to fulfil the triumphant part of the prophecies; and, although the divinity of the Messiah should also have been inferred from most of the prophecies, especially (Isaiah, vii., 14) from the name Immanuel, "*God with us*," and (Isaiah, ix., 6) the several names, among which is the "*Mighty God*," that are assigned to the child born of a virgin, yet this very truth proved their most serious stumbling-block. To a temporal

deliverer who should surpass all the other deliverers that their history had produced, they had every reason to look forward, for they had been schooled, since the earliest beginnings of their national life, to alternate humiliation and, singular, even miraculous deliverances. Their lawgiver, he who had, as it seems, penned their constitution and moulded them into a nation, had delivered them from an iron yoke, and all their judges had been, in some sense, political chiefs and emancipators. In Saul and in David, they had seen great conquerors, who had founded a kingdom on the ruins of neighboring states, and inside, the Jewish nation, respected and feared; in Solomon they had admired a prince whose empire had rivalled that of the great conquerors of history, had embraced the very desert within its limits and dazzled or intimidated all its neighbors, by its display of wealth and power. Several heroic kings had been given to them, among the many impious or weak rulers of both Israel and Judah, and lastly, even after the captivity, Cyrus had appeared as the universal peace-maker and the munificent protector of the chosen people. Again, the Maccabees had given proof of the undying vitality of the Jewish nation; the age of warrior-pontiffs had come again, the type of the Messiah, shown in David and Solomon, where they performed equally the functions of king and of priest, was forcibly presented to their minds; a new independence was won, and even Rome at one time treated with Judah as with an important ally and almost an equal power. The Temple, too, had repeatedly had its profanators and its avengers; the defilements of heathenism had been washed away in the blood of the faithless priests; even after the destruction of Solomon's Temple the very walls had risen again, and beauty and order once more had come out of ruin and desolation.

A new birth was no longer a marvel to the Jews, and in the eyes of the unenlightened there was no reason why the fall of Jerusalem under Titus should be more of a final and irretrievable calamity than that under Nebuchadnezzar. Indeed, their expectations were never bounded by what had been. It was not so much a restoration as a unique and undying

prosperity which was involved in their ideas of a Messiah. All former successes were but types of the future glory that was to surpass every thing that had gone before. Though it was to be chiefly a temporal kingdom, yet the expected signs of it were not wholly so. The later Jews, in their fervent imagination, hoped for the restoration of those signs by which God had shown his favor to them in the days of Moses, especially that of the pillar of fire which miraculously guided them in the wilderness, and of the cloud which rested on the tabernacle when the oracles were delivered. This visible sign of the presence of God in their midst, referred to in Isaiah, iv., 5, as to be renewed in the days of the Messiah, powerfully influenced their imagination, and under the name of *Shechinah* (a term used by the Chaldee translators of the Old Testament, in the early centuries after Christ, to denote the *presence*, *majesty*, or *spirit* of God, and subsequently identified with the glorious light within the cloud which rested on the tabernacle), was reckoned among the marks of divine favor which would distinguish the coming of the Messiah. The words relating to his second coming (Matthew, xxiv., 27) have at least a verbal resemblance to the prophecy of Isaiah. This term, which the interpreters, jealous of every thing that could seem to point to corporeity in God, used freely in place of the simple Bible expressions such as "He dwelt," "I will dwell," "Let them make me a sanctuary, that I may dwell among them," is entirely post-biblical, and occurs oftenest in the early Targums, particularly that of Jonathan.

It is strange that this very persistence, intended, as it was, to avoid the slightest approach to materialism, should have gone far to persuade Christian writers that there was among the Jews some knowledge of a trinity of persons in God. According to this theory the *Shechinah* is identified with the "Holy Ghost," the "Word of the Lord" (a term often used in the same Targum), and "the Lord" standing for the Son and the eternal Father. The subtlety of expression, which distinguishes the host of rabbinical writings in the middle ages, is apt to perplex the most laborious scholar, and give rise to any

number of conflicting theories, but, whatever may have been the secret love of the Jewish philosophers, which very likely they kept as entirely to themselves as the Druids and the priests of Heliopolis, it is very certain that the body of the people were constantly reminded of the corner-stone of their religion, the unity of persons in God, while, at the same time, the expectation of the coming of the Messiah, another intellectual and political lever, was also fanned and kept alive by the popular glosses and paraphrases on the Scriptures. Yet it was a maxim of the Rabbis that it was sinful and *accursed* to calculate the time of the Messiah's coming.* But what avails the interdict of a few learned men against the yearning of hope deferred, that is forever stirring to its depths the heart of a nation oppressed and enslaved? Over and over again they rushed on their fate, and cast their all on the miserable chance offered by some ambitious or fanatical popular leader. It may be interesting to recall a few of these instances.

One of the most remarkable of the pseudo-Messiahs was Bar-cohab, the Son of the Star; his title itself significantly pointing to Balaam's prophecy of the star that should arise out of Jacob. His great name was unknown. It was some time after the edict of Hadrian, A. D. 117, which forbade circumcision, the reading of the law, and the observance of the Sabbath, that this man appeared, claiming to be the Messiah. His chief credentials seem to have been the apparently miraculous power of breathing flames from his mouth, which a Latin historian † explains by the fact of his having learned a trick of keeping lighted tow or straw in his mouth. Basnage, without, however, citing any authority, believes him to have been a robber, and his knowledge of mountain recesses and of guerrilla warfare would corroborate this opinion. He really was a man of no common vigor and ability, and, whether by his talents alone, or by the help of other patriots, certain it is that this second Jewish war of independence was not at all unsuccessful. The Roman general, Severus, found it best to

* Milman's *History of the Jews*, iii., p. 366.

† Florus, iii., 19.

act on the defensive, and reduce the province of Judæa rather by blockade and famine than by open war. The less reliable legends of the Talmud supply the rest of Bar-cohab's history. They allege that he gathered around him an army of 200,000 men, Jews and strangers, and was joined by all rebels to the Roman government, and all those proscribed by social or political laws. Dion Cassius states that, during the whole war, which lasted three years, from A. D. 132 to 135, there perished by the sword alone 580,000 men. The Christians alone, shocked at the impiety of the leader's claims, stood aloof, for which reticence, Eusebius, quoting Justin Martyr (nearly contemporary with these events), says that they suffered cruel persecutions from the robber-chieftain. Bar-cohab seized the ruins of Jerusalem and proclaimed himself king. These ruins were occupied by a motley population, living in rude huts set up amid the wreck of the city, but some kind of defences were organized, and from this central spot the victorious Jews made raids all through the country and gained possession of fifty of the strongest castles and nearly a thousand villages. No battle in the open plain was fought, but Jerusalem fell after a desperate attack (scarcely a siege), and, at last, Severus invested the last stronghold of the rebels, the fortified city of Bither. Here, say the legends, was renewed the scene of Moses's prayer, during the fight with the Amalekites. A holy man, Eliezer, prayed without intermission during the last day or two of the siege. The Jews, encouraged by his confidence, fought well and kept back the enemy; but a Samaritan, the hereditary enemy of the Jew (we know not how far it is safe to believe in this particularization of his nationality), undertook by treachery to silence the zealous Rabbi. He went up to him and whispered some indistinct words in his ear. Bar-cohab instantly demanded to know the import of his message; the Rabbi would not answer, and the traitor, pretending great reluctance, at last declared that it related to a proposal of capitulation made by Eliezer. The chieftain was so incensed that he commanded the latter to be executed. This measure dispirited and alienated his followers, and Bither

fell before long. The date was the fatal 9th of August, the anniversary of the double destruction of Jerusalem. Bar-cochab was killed, and his head carried in triumph to the Roman camp. His deluded countrymen changed his exalted title, "Son of the Star," into the derisive one of Bar-cosba, "Son of a Lie;" but with him the strength of the revolt melted away, no one took up the glove, and once more the ideal of Jewish independence became a myth. A circumstance that tended greatly to support the claims of this impostor was his recognition by Rabbi Akiba, the greatest authority for learning and holiness among the Jews of his day. Round his name legends have grown so thickly that the facts of his life can scarcely be disentangled from the fables that surround them; his people likened him to Moses, and the multitude believed implicitly in all his sayings. One of his order, however, R. Jochanan, answered him warily at a meeting where he had proclaimed the new-found Messiah. "Akiba," he said, "the grass will spring from the jawbone, and yet the son of David will not have come." After the fall of Bar-cochab, Akiba fell into the hands of Titus Arminius Rufus, the cruel Prefect of Palestine, who had him flayed alive.

The memorable scenes which happened on the occasion of the attempt to rebuild the temple are as household words to the Christian world; and, although Julian, the apostate, despised the Jewish religion as much as he hated Christianity, yet policy compelled him to flatter the Hebrews as well as every other people whose worship was opposed to that which it was his design to crush. The commotion among the Jews was great; contributions flowed in from all quarters; high and low tendered their help, proud to undertake the meanest offices in the work of rebuilding the national bulwark, the symbol of their temporal sovereignty, and Julian was extolled to the skies as the leader and regenerator of Israel. Some went so far in their profane and fulsome flattery as to style him Julian, the Messiah, but it is not to be believed that this was more than courtly language. As in the case of Cyrus, and later that of Mahomet, the instincts of the Hebrew

people refused allegiance to a prince of alien blood, and, eager as they were to profit by the benefits of their lenient masters, they reserved their right to look for a greater deliverer yet, sprung from their own race.

We hear of another impostor who, if not actually arrogating to himself the title of Messiah, claimed to be something equally miraculous. He called himself Moses, and announced himself as the successor of the great lawgiver and the heir to his wonder-working powers. He appeared in the island of Acte, in A. D. 415, or, as some chroniclers have it, in 434, and went about among his prosperous countrymen, persuading them to give up their farms and their business to follow him wherever the Lord should lead them, which, he assured them, would be toward a land of milk and honey. Many gathered to his standard; the ineradicable hope of a future kingdom induced even wealthy men to leave the substance for the shadow, and when the appointed time came, the false Moses led thousands of them to a bold headland overlooking the Mediterranean, which he had promised them would become as dry land before their feet. At his command, they threw themselves down, and were dashed to pieces on the rocks or drowned in the waters. Some Christian fishing-smacks rescued many, while, by their shouts and signs, the fishermen prevented the multitudes on the heights from following the example of their wretched comrades. The Jews turned to revenge themselves on their leader, but Moses had disappeared, probably not without having secreted some of the fruits of his imposture. This was an adventure in which none of the heroic elements of Bar-cochab's insurrection were mingled, but the people whom the astute Moses thus deluded were led away by a credulity not less excusable than that which had prompted the followers of the "Son of the Star." The difference was not in the people, but in their chief. This never-dying susceptibility to the belief of national reintegration through a heaven-sent Messiah stands in strong contrast to the proverbial prudence which characterizes the Hebrew race, and which, under a harsher name, has often arrayed the sym-

thies of Christendom against them. It is, at least, a touching trait in their national character, and few will deny that, among the thousands of so-called Christians formed amid the influences of this practical age, not many can show a weak point so likely to win sympathy or to show that a living link still exists between them and the best instincts of humanity.

Toward the end of the fifth century, the laws of Justinian, very stringent against the Jews, caused, or at least aggravated, the animosity of the latter against the Christians, as well as against the civil government. The Jews and Samaritans coalesced, and, forgetting their differences, united in pillaging the possessions of the Christians round Naplous. From rapine, they soon advanced to open insurrection. They found a chief in Julian, by some called, like Bar-cohab, a robber; he appeared at the head of the Samaritans, but, whether he was one of that race or not, is not distinctly stated. He assumed the title of king, then of Messiah. The excitement of the people was too great in such moments to allow them to investigate claims so convenient as a party watchword, and thousands of malcontents flocked to his standard. It was only after a bloody battle that Julian was defeated and slain, and his forces dispersed. Again, the Jews suffered direfully for a credulity which had brought them in collision with the gigantic force of the empire; their punishment was as hard under the Byzantine rulers as it could have been under the Roman. Their indomitable belief in a deliverer, who might be expected any day, was, however, not crushed. The belief was as strong in the East as it was in the West. In 530, the precarious though stately rule of the Princes of the Captivity was well-nigh ruined by the rash enterprise of an enthusiast called Meir, who, pretending that a fiery column preceded his march, proclaimed himself the Messiah, and, with a small band of four hundred men, laid waste the country. The Persian king, the suzerain—if the anachronism be permitted for the sake of a convenient term—of the Prince of the Captivity, speedily suppressed the insurrection, but, rightly or wrongly, involved the family of the prince in the doom of the

rebels. Those were not the days of nice distinctions; and most oriental sovereigns, at all times, were apt to follow the rule that prevention is better than cure. The young Jewish prince, who clung to his shadowy rule and boasted his descent from the house of David, was a probable ally of the armed robber who more boldly proclaimed Jewish independence; at any rate, the intellectual power of the Jewish schools in Persia was dangerous, and was intimately connected with the pretensions of the princes. Kobad, the Persian monarch, did not scruple to hang Zutra, the prince, and Rabbi Chauina, his grandfather and guardian, the head of the schools. The Jews enjoyed a temporary success under the third successor of Kobad, Chosroes the Second, who, in 610, captured Jerusalem from the Byzantine emperor, but, notwithstanding the brilliant victories which his Jewish subjects chiefly contributed to win, the name of Messiah was not breathed in connection with him, for the same reason which precluded many another conqueror from those honors which the Jews reserved exclusively for one of their own race.

Persia was a fruitful soil for Jewish enthusiasts. Benjamin, of Tudeler, relates at length the insurrection and death of a pretended Messiah, David Alroy, a young Persian Jew. Disraeli has woven a beautiful eastern romance out of this story, and called it the "Wondrous Tale of Alroy." His adventures were altogether miraculous, but there undoubtedly was a foundation of truth for them.

All through the middle ages false Messiahs arose in every quarter of the globe. A curious treatise by John à Lent, "De Pseudo-Messiis," embodied in Ugolini's *Thesaurus*, mentions one in Arabia Felix in 520; one in Syria in 721; one in France in 1137, and the next year in Persia; in 1157 one in Spain, and ten years later one in Fez. The XIIth century seems to have teemed with them, for another is spoken of in 1174 in Morocco; a learned scholar and great cabalist, David Almasser, whose science, far in advance of that of his contemporaries, no doubt helped him materially to persuade them of the truth of his claims. The same knowledge of physics and

mechanics, which too often earned for monks, like Albert the Great and Roger Bacon, the reputation of practising the black art, may have helped the physicians and scientists of the Jews to support pretended claims to supernatural gifts. For instance, such may be supposed to have been the case with the so-called miracle wrought upon one of the false Messiahs, who is said to have gone to bed a leper, and to have arisen the next morning perfectly healed and endowed with superhuman beauty.* The careers of all these were short, and their doings so mingled with fiction that it is nearly impossible to unravel fact from legend. Besides these men who actually claimed the Messiahship, there also arose others, who, like Moses of Crete, only called themselves great prophets.

A man named David appeared in the reign of Charles V., and said he had come from India, and was the brother of the "King of the Jews," who had sent him to negotiate an alliance with the emperor for the recovery of the Holy Land from the Sultan Solyman the Magnificent. Many Jews believed that God had sent him to lead them back to Palestine, but others, more sagacious, detected the imposture. He had collected large sums of money and made many proselytes in France and Italy; but, after a while, the bubble burst and he was forgotten. Another Jew, a Portuguese of the name of Solomon Molcho, took up the cause, and called himself the prophet of the movement; it was pretended that, as soon as he openly embraced Judaism (he was of a Jewish family lately become Christian), he became learned in the Cabala, and was suddenly endowed with superhuman knowledge, having been utterly illiterate before. Some such wonder was, of course, the necessary seal of every pretended mission. Charles V. at last threw both the impostors into prison as disturbers of the peace. According to the summary and rather indiscriminate justice of the age, they both suffered death, probably rather as civil than as religious offenders.

A more extraordinary claimant to Messianic honors arose

* See Milman's *Hist. of the Jews*, iii., p. 366.

in 1666, a century later than those self-deluded prophets, and, as his influence was more lasting than that of most of his predecessors, and survived in two sects, the Hassidin, or Jewish Pietists, and their successors, the Zoharites, his career is worthy of a more extended notice. Sabbathai Sevi, the son of a poulterer of Smyrna, was born in 1625. He made rapid progress in the deepest rabbinical lore, and led a most austere life, often fasting for a week at a time, and bathing in the sea till his life was endangered. Yet his exquisite beauty was unimpaired, and it was affirmed that his skin exhaled a wonderful perfume. His fame increased daily, and he incurred the jealousy of the learned men. At length he began to preach and call himself the son of David, pronouncing, as a proof of his divine mission, the ineffable name, Jehovah, for which, through reverence, the Jews always substitute Adonai, *i. e.*, the Lord. The Rabbins denounced him to the Turkish authorities as guilty of blasphemy. He fled to a neighboring city, then to Egypt, and lastly to Jerusalem, where he stayed thirteen years.

Nathan of Gaza, an important proselyte of his, pretended to have seen the vision of Ezekiel, and to have heard from amid the cherubim and the wheels a voice calling Sabbathai Sevi, the Redeemer. Sabbathai, while on a mission to Egypt, found his appointed bride, whom the legends describe as a maiden of great beauty, and having herself been warned by miracles that she was to be the Messiah's bride. From thence he returned to Jerusalem, where he proclaimed himself the Messiah, and endeavored to teach in the Synagogue, but again the adverse influence of the Rabbins was too much for him, and he fled to his native place, Smyrna. Now began his triumph; he lived in royal pomp, styled himself King of the Kings of the Earth, overcame the rabbinical party, whose head he deposed, and was acknowledged as the Messiah by the vice-president. Presents and embassies flowed in upon him; he was openly called the Messiah; the Jews flocked to his court; poets arose, and a sort of religious phrenzy came upon the people, causing men and women to fall into convulsions or trances, and in that state to "prophecy" the truth of Sab-

bathai's mission. In Persia the Jewish laborers refused to labor in the fields, saying that henceforth they would no longer have to pay a tribute to the government; but the glory of the impostor was well-nigh past. He went to Constantinople to demand the Sultan's acquiescence in his claims, and in the latter's absence, dazzled and intimidated all the principal officials.

At last he gave himself up of his own accord, but in his honorable captivity still retained all his privileges and issued proclamations. One Nehemiah, who refused to believe in him and called him an impostor, was nearly massacred by Sabbathai's furious adherents, and only saved his life by announcing himself a mussulman, and claiming the protection of the government. Sabbathai was sent to Adrianople to confront the Sultan, who at once proposed to test his prisoner's claims by a simple ordeal. He would shoot three poisoned arrows at the Messiah, and if Sabbathai escaped unscathed, he himself would own his title. The other alternatives were instant death or conversion to Mohammedanism. Sabbathai's courage failed him, and he acceded to the third proposal. For some time he was able to sustain his double character—secretly a Jew, but a Moslem in public; and bearing also a moslem title of honor, he converted thousands of his own race to Islamism, but at last the Rabbins, who had persistently disavowed his claims, made interest with the Sultan, who had him seized and imprisoned in a castle near Belgrade. He died in confinement, but his followers gave out that, like Enoch and Elias, he had been transported in a mysterious manner out of the world beyond reach of death; and Nehemiah, his accuser, suddenly recanted and became his apologist. Sabbathaiism spread more rapidly than during the fanatic's life-time, but the hearts of the people were so powerfully stirred that various theories arose as to still nearer realizations of the dreams of Israel than were held out by the promised return of Sabbathai.

A prophet of Smyrna calculated that the Messiah would appear in 111 $\frac{1}{2}$ years, and in Africa the extraordinary belief gained ground that the Messiah would not come till all Israel were either holy or wicked. With quaint shrewdness, Michael

Cardozo, the originator of this doctrine, advised the Jews to apostatize to Mohammedanism, as to be altogether wicked was by far the easiest process. A hundred years later appeared Israel Baal-Schem, the Lord of the Home, or Israel the wonder-worker. He did not claim to be the Messiah, but he assumed unbounded spiritual power, especially to absolve from sin. He founded the sect of the Hassidin, a species of Jewish pietists, who, beginning by spiritualizing, or rather etherializing their religion to the verge of insanity, speedily fell into the possession, and by the convenient fiction of ignoring the body and its necessities, gradually dignified sensuality with the name of innocence. In a word, they developed the principle so skillfully applied by the spiritualists of our day, that "to the pure all things are pure." Israel the wonder-worker, a native of Podolia, gave proofs of his pretended mission by much the same means as modern spirit-mediums, that is, by a simulated gift of insight and prophecy, which was subsequently discovered to be the result of an organized system of espionage, joined to great acuteness in reading the human countenance, and inducing men to make unconscious revelations of their thoughts.

Jacob Frank, a Polish adventurer, formerly a distiller of brandy, a clever, unscrupulous, ambitious man, without directly claiming Messianic honors, used this sect as the ladder by which he climbed to extraordinary success. He, too, lived in a style of oriental magnificence, travelled about in royal state, and lived in various places in Germany, with a retinue of several hundred beautiful Jewish youths and maidens. His wealth was as exhaustless as it was mysterious; the secret of it was never divulged. Carts of treasure were constantly being brought to him, chiefly from Poland; he went out daily in royal pomp to perform his devotions in the fields; he rode in a chariot drawn by splendid horses, and was attended by a dozen Hulans in red and green uniform, with pikes in their hands, and crests on their caps, eagles or stags, or the sun and moon. But his doctrine was not purely Jewish, and the Rabbins fiercely denounced him. Neither

was he a Christian nor a Mussulman, although he admitted the Trinity, and even some garbled version of the Incarnation. In Moldavia his followers met with misfortunes and were imprisoned, while he himself was confined in a Polish fortress, whence he was freed when the Russians took it. He died in 1791, and was followed to the grave by 800 persons. He rested his doctrine on the truth of the mission of Sabbathai Sevi, whose high priest he pretended to be, but he rejected the Talmud, and defied rabbinical authority, taking as the basis of his tenets the mystical book Zohar. Hence his sect was called the Zoharites. There is no mention of any pretended Messiah later than the last century, and it almost seems as if this particular form of imposture were growing every day more impossible, from the cool, remorseless spirit which, in our day, is so antagonistic to all manifestations of enthusiasm and, above all, from the progress in science which would make a pretended miracle so easy of detection.

We have alluded to a modern theory of the Jews regarding the Messiah, shadowed forth by the interpretation given by the Targum of Jonathan to the passages which indicate suffering and misery as the lot of the anointed one. If we have understood rightly, many of the reformed Jews of to-day consider Israel itself to be the Messiah, and the sufferings of the Hebrew race to fulfil the prophecies of the Scriptures. They believe in no personal Messiah, but that it is the mission of their people to spread and keep alive the truth of the unity of God, and in general the spirituality of all religion. Such, if we have understood the discourses in several synagogues of New York, is the theory of those who are no longer strict and orthodox Jews, but who are yet as distinct from Christians as they are from professed atheists. It is a striking theory, and involves scarcely less national pride than the time-honored expectation of a great Jewish prince and victorious chieftain.

Though we have, in these brief limits, only been able to trace outlines of this subject, one of the most interesting in the whole range of history, there is still one branch of it to which

at least a passing allusion must be made. This is the connection between the coming of Antichrist and a last belief on the part of the Jews that their Messiah is at hand. Christ's own words point to this (Matt., xxiv., 5, 11, 24, 26), and most of the fathers of the church consider that Antichrist will be born of Jewish parents, and of the tribe of Dan. This last particular is added by St. Augustine, St. Gregory, St. Ambrose, and St. Irenæus, who infer it from two passages in Scripture (Gen., xlix., 17, and Jer., viii., 16), but how his genealogy is to be so accurately ascertained it is not easy to see, since the records of most Jewish families must have been annihilated during the repeated dispersions of their people and the intermarriages with Christians and infidels were doubtless too numerous to be counted. If any reliable family archives still bear traces of the old tribal divisions, it will scarcely be those of any of the ten tribes. Cardinal Gotti quotes St. Jerome and St. Cyril in support of his view, and adds that if Antichrist were not a Jew the Jews would never receive him as their Messiah. St. Alphonsus Liguori, in a little book called "*Dissertations on Eternal Life*," sums up the best received opinions of theologians on this subject. St. Cyril and St. Ephrem say that "in the beginning he will pretend to great sanctity, in order to gain the esteem of men, and particularly of the Jews, and will show great respect and attachment to the law, and particularly to the Jewish law and ceremonies; but, after being raised to the monarchy, he will despise every law and every act of religion."* The Jewish traditions respecting Antichrist are very curious. There are several rabbinical books which give a circumstantial account of him. Buntorf in his "*Synagoga Judiaca*," gives an abridgment of these traditions, in which Antichrist is called Armillus. He is not identified with the Messiah, but considered as the Messiah's enemy. A sort of forerunner of the Messiah is mentioned; Nehemiah, of the tribe of Joseph, who for a time bears the name of the "Anointed" and fights Antichrist, but

* St. Alph. Liguori, *Dissert.*, pp. 44, 45.

unsuccessfully. He is killed; and then the "true Messiah, the Son of David," is to appear, and to gather the Jews around him from all parts of the world. Antichrist and the Christians are confounded together, and made to appear as allies against the Messiah, and fire from heaven is then represented as coming down, while God bids the Messiah stay his arm and see what will be done to his enemies. Then Armillus and his Christian allies are alike exterminated by a sulphureous rain, and the Jews triumph over all the nations of the earth!

That the Messiah is emphatically *not* God, is shown by the tradition that he shall choose a bride of the house of Israel, and that, after his death, his posterity shall continue to reign over the Hebrews. This would point to a temporal restoration of the kingdom; yet, in another place, the ten tribes are represented as being led to Paradise, there to celebrate the wedding-feast of the Messiah, but the whole account is so confused that we must suppose it to have grown up out of the various and often irreconcilable myths conceived during the middle ages by the fertile imagination of an oriental people, under the pressure of misery and degradation. The most interesting point of this intricate and contradictory body of tradition is the distinction made between Armillus, the Antichrist, and the Messiah, "Ben-David," who is to overcome him. The birth of Antichrist is referred, by this account, to "a marble statue;" certainly a suggestion that savors more of heathenism than of Judaism, and which may be traced to the horror and hatred of the Jews for their Roman masters. If so, it would point to that part of the tradition as having originated at a very early period before the fall of Paganism, and when the myths of Greece were still vividly before the minds of the Jews.

Our own experience has shown that religious imposture and religious self-delusion are undying. If, even in our prosaic days, men have believed in the second advent, and left their substantial possessions to gather on mountain-tops, momentarily expecting the end of the world; if men and women, even at ordinary "revivals," have fallen

into trances, and sincerely believed that the contortions of their body and the inarticulate utterances to which they gave vent were signs of inspiration and "unknown tongues;" if Swedenborgians believe in the "angelic" visions of their founder, and modern spiritualists receive with blind faith the unconscious (or purposely deceptive) *revelations* of mediums whose morals are notoriously depraved, and pretend to communicate with the ghosts of all the illustrious dead of antiquity while they refuse belief to all points of Christian doctrine; if "latter-day saints" are ready to crowd after a leader who pretends to have had the original "holy book" committed to his care and interpretation, it is not wonderful that the Jews should have clung through all ages to one steadfast hope and been deluded time after time by false Christs and false prophets which the true Messiah sadly told them would arise to vex their spirits and lead them away. For every one that arrogates to himself what none may claim "save he be sent," whether it be simply religious authority or the power of working miracles and seeing visions, has something in line of the spirit of the final Antichrist, and has been in type included in that prophecy of Christ. In our days, we should take heed that the worst spirit of all, that of utter unbelief, do not overtake us, for it is more insidious, more alluring, and, in our age, more prevalent, than the grosser and more tangible forms of heretical temptation.

ART. IV.—*Catalogues, Inaugural Addresses, Circulars, etc., etc.*

It is not our intention, in the present paper, to enter into any abstract or abstruse discussions. All we prescribe for ourselves is simply to note down our impressions—the results of what we have seen and heard—of various institutions which we have visited. If we are more antithetical, or indulge in more comparisons than the heads of some institutions may find agreeable, it is only because we wish to express our ideas

as clearly as we can. But, even if we do not succeed in being sufficiently lucid, we hope we shall be excused by the parties concerned, since we have the authority not only of Aristotle, Longinus, and Quintilian, for our mode of doing those things, but also the authority of some of the best educational writers of the present day.*

As we shall have more sketches than usual this time, and do not want even the curious reader to trouble himself with our views in regard to institutions to whose character he is indifferent, we will set over each sketch the name of the institution to which it relates, as follows:

MADISON UNIVERSITY.

For many years we have been in the habit of hearing favorable reports, from time to time, of Madison University, at Hamilton, in this State. But, soon after the publication of our last number, in which we took the liberty of giving our impressions of Rochester University, we received a pile of letters from various parts of the country, each of which assured us, in one form or another, that we should do the Baptists of America great injustice did we regard the latter institution as an exponent of their highest culture. "If you wish," writes one, "to see representative Baptist educators at their work, visit Madison University, and you may rely on your being afforded every facility to judge for yourself." "Do not blame poor Dr. Anderson's metaphysics," writes another, "and still less should you blame his ancient history." The fact is, that he does wonderfully considering the very limited opportunities he has had. If, to borrow a part of his own phraseology, he is a little "shaky" as an expounder of the laws of thought, he has a genius for financiering, at least

* Referring to antithesis, one who is himself a first-class educator, says: "It should, therefore, be occasionally cultivated. It sharpens the outline of the objects, *whether material or mental*, which are at the same time compared and contrasted, and makes an impression of their relative character more vivid than could otherwise be produced."—*Rhetoric: A Text Book for Schools and Colleges*. By Rev. Dr. E. O. Haven, Chancellor of Syracuse University, p. 114.—Harpers' Edition.

for securing large donations, which is almost "tremendous." A Rochester gentleman begins his letter thus: "The trustees of our University are shrewder than you might suppose. They know that Dr. Anderson has the faculty to raise money wherever there is any. They know, also, that he is a little vain, and wishes to be considered a great lecturer, especially on metaphysics; and, supposing he does commit a few laughable blunders sometimes, what of them?" A Rochester lady writes: "Permit me to say that Rochester University is a very good day *school* for boys; when our sons want more learning than they can get at Rochester we send them to Madison University, to Syracuse University, to Lafayette College, to Harvard, or Yale. Here, if you take the word of a lady for it, you have the whole truth in a nutshell."

In short, we could not hesitate any longer to visit Madison, although Hamilton is quite a distance from New York—twenty-five miles south of Utica. But we had only taken a cursory glance at the University buildings, its grounds, and the smiling village in the beautiful valley stretched out at its feet, and had a chat or two with intelligent villagers, when we felt that the pleasure that awaited us would amply requite us for our journey. Next morning we reached the University at 8 o'clock; we inquired what time the president arrives; the janitor told us that he is the first of all the professors to enter the class-rooms every morning. He made a brief pause after this remark, and then added, "You see that tall gentleman coming over there?" We reply in the affirmative. "Well, that's the greatest scholar in America—I mean the deepest thinker of all the Baptists. Yes, sir; that's Dr. Dodge, the president of Madison University. Now," he continued, after a little hesitancy, "tell me your name, and where you're from, and I'll introduce you right away." The president laughed heartily when informed, on the disappearance of the janitor, of the colloquy that had passed while he was approaching.

We had never seen Dr. Dodge before, or had any correspondence with him; nevertheless, he made us feel quite at

home in a few minutes. He was not the less cordial in his courtesy, or the less willing that we should see every department of the University at its daily work, because he had read some of our criticisms on educational institutions. His evident wish was that we should see as many classes and hear as many recitations as we could possibly attend. The president first conducted us to the chapel, and kindly invited us to take part in the services, which, we may be permitted to remark, were very impressive, and commanded the earnest attention of all the students, although a considerable proportion of them—probably half—belong to other denominations, and are freely allowed to choose their own, or their parents' mode of worship.

The service being over, Dr. Dodge introduced us in turn to all the principal professors, requesting, in each case, that we be afforded every facility for becoming acquainted with the system of teaching of the University. The first recitation we had the pleasure of hearing was that of Prof. N. Lloyd Andrews's large class in Greek. We can truly say that this proved to us a veritable treat. The text-book happened to be a German edition of the Greek Testament. Every verse, nay, every Greek idiom, was faithfully rendered. It was not the translation, however, that impressed us chiefly, inasmuch as the Testament is what students call "easy Greek;" but we were much struck with the readiness, and, in general, the accuracy, with which the students showed, under the direction of their professor, how the same words were used in classic Greek, what forms they assume in Homer, what forms in Plato, in Sophocles, in Xenophon, etc. Before accepting a seat at the commencement of the recitation, we begged that we should be permitted to retire in about a quarter of an hour, as our time was limited, but so much pleasure and profit did we derive from the professor's teaching, that we could not permit ourselves to move during the full hour devoted to the recitation. We were also gratified to find that Prof. Andrews is one of the few American Grecians who pronounce the language of Plato in accordance with the written accent, the great majority of

our teachers accenting Greek just as they do English or Latin.

We spent another pleasant hour with the Latin class of Prof. Oscar Howes, and heard a very spirited rendering of the ninth Satire of Horace (lib. i.)—that in which the poet so happily hits off the tribe of idle, inane talkers known in our day as bores. The translation of this satire was followed by the reading of a brief essay on Livy as an historian, which, although quite a creditable effort, was pretty severely criticised by the rest of the class.

It was also our privilege to meet the Rev. Dr. Spear, professor of Hebrew, who yields in enthusiasm and conscientious thoroughness as an instructor to none of his collaborators. Dr. Spear, like all who have mastered the Hebrew, besides having studied the principal classic tongues, regards it as a comparatively easy language, much easier than either the Greek or Latin, and for reasons which we have mentioned ourselves more than once in these pages, but which our limited space will not permit us to repeat here. Suffice it to say that no one studying for the ministry of any denomination—no student of comparative philology who hopes to accomplish any important results in that beautiful science—should fail to study the Pentateuch and Job in the original.

The chair of Dr. Dodge is that of metaphysics; he also lectures daily on the Evidences of Natural and Revealed Religion. Unlike his brother of Rochester, the president of Madison would occupy a high rank anywhere as a metaphysician. There is nothing "shaky" in the reasoning of Dr. Dodge; nothing crude; but much that is attractive, suggestive, convincing. In a word, the characteristic of Prof. Dodge that seemed to us most prominent, in the brief opportunity we had of judging, is the faculty of investing the most abstract topics with an air of novelty and interest.

We are obliged to pass over, in the present brief sketch, much that interested and pleased us in the class-rooms, and merely remark in general terms that, after having spent another agreeable hour between the library, the museum, and

the philosophical apparatus, we had gone to the hotel and were about to start by the next train, when one of the professors called upon us and informed us that six of the senior students were to compete that evening for the Lewis prize of \$70; remarking that the orations of the young gentlemen might interest us as affording a pretty good criterion of the degree of culture they had attained. What we had already seen and heard had led us to form so high an opinion of the institution that we were easily persuaded to remain another night in Hamilton.

And certainly we were very far from being disappointed. Although it rained in torrents half an hour before the time appointed for the exhibition (May 21, 8 P. M.), the Baptist church of Hamilton, which is quite spacious, was densely crowded by an intelligent audience before the oratory commenced. The subjects are chosen by the faculty. The competitor who excels in rhetorical composition and oratory receives the interest on the Lewis prize fund of \$1,000—that is, \$70. On the present occasion the themes were, the Battle of Hastings, Reaction a Law of Progress, the Decline of Napoleonic Idolatry, the Place of Mahomet in History. Six students delivered orations on these—two having selected the Battle of Hastings—and the least we can justly say is that, although some of the competitors acquitted themselves much better than others, there was not one whose effort was not quite creditable, or who did not exhibit a wide range of research, and justly deserve the applause spontaneously awarded to him by the audience. In a word, since we are precluded from details, the most faithful comment we can add is, that we sincerely congratulated ourselves on having remained, if only because it afforded us an opportunity of bearing our humble testimony to the well-marked refining influence of the University on the inhabitants of Hamilton. This agreeable fact made so deep an impression on us that we could not help recalling, even while the students spoke and the audience applauded, of the beautiful and just tribute paid by Cicero to Philosophy (intellectual culture and knowledge), as a guide

of life, and, with the words of the eloquent Roman, we take leave for the present of Madison and its excellent instructors.

"O vitæ philosophia dux! O virtutis indagatrix, expultrixque vitiorum! quid non modo nos, sed omnino vita hominum sine te esse potuisset?"*

COLLEGE OF NEW JERSEY.

The College of New Jersey, at Princeton, had the good fortune to secure a high reputation as an institution of learning, especially among the Presbyterians, when our people of all denominations had much more faith than they have now. How this happened it is not necessary here to inquire. For our own part we have been very willing to accept what seemed to be the general estimate. But circumstances have come to our notice from time to time, which struck us as entirely incompatible with the theory of its superiority; except, perhaps, in the matter of theology, which we do not pretend to understand. The first occasion of our misgivings was a book entitled "A Manual of American Literature; A Text Book for Schools and Colleges," which we took the liberty of criticising in an article entitled "The Puffing Element in American Literature."† That such a work should emanate from a professor of English literature and rhetoric, in a college claiming a high rank, astonished us; and we think we may add that no impartial, intelligent person who read that article denied the justice of our criticisms on the "Manual." Let those who doubt judge for themselves to-day; let them examine the grammar, the propriety, the honesty, and the truthfulness of the "Text Book for Schools and Colleges," and see how much it differs in these respects from the descriptive catalogue of an auctioneer.

We made no criticism on the "Manual," through any ill-will to the author. We had none whatever; nor have we now. We have never spoken or written to him, never seen him, to our knowledge, so that we could have felt offended by him, in any way. That we were equally free from all preju-

* *Tusc. Quæst.*, v. ii.

† *Vide N. Q. R.*, No. LI., December, 1870.

dice against the College of New Jersey, we think our readers would bear us testimony. It is now nearly five years since we exhibited specimens of the materials of which the "Manual of American Literature; a Text Book for Schools and Colleges," is composed; and who can say that, in the mean time, we have uttered an unfriendly or disrespectful word against the College of New Jersey, or any of its professors? We were still willing to believe that, notwithstanding the execrable English and gross vulgarity found at almost every page in the "Manual," the college was entitled to high rank; although, as we have said, we had misgivings on this point.

Finally, we resolved, some weeks ago, to take a run down to Princeton. We did not announce ourselves as connected with any publication, but simply as a person interested in education. We had the privilege of conversing with several of the professors, including the Rev. Dr. McCosh, president of the institution; we had also opportunities of conversing with some of the shrewdest of the senior students. Our first impression was that the grounds seemed very low; rather suggestive of malaria; but, without our saying so, or even alluding to any such possibility, we elicited the assurance that the place is perfectly healthy. Our attention is next attracted by the buildings, which have rather a dilapidated aspect in the distance; nor do they improve much on a closer examination; although they prove to be strong enough, but somewhat out of order—looking as if the broom and the white-wash brush had not been used of late as freely as they might have been. It is proper to say, by way of excuse for Princeton, that we had still fresh in our memory the grounds and buildings of Lafayette College, which possess every advantage essential to an educational institution. We had also a vivid recollection of the Wesleyan University (Middletown), Syracuse University, Madison University, and Rock Hill College, for each of which nature, as well as art, has done so much. But we must confine our comparison to the two Presbyterian Colleges so near each other; and, doing so, we must say that the advantages which Lafayette has over Princeton, in the respects mentioned, are incalculable.

We wish, however, that this were the point of view most unfavorable to the New Jersey institution in comparing it to its sister institution of Pennsylvania; but, if we may pretend to be competent to form a tolerably correct opinion of what constitutes a good college and a good location for a college, Lafayette is really as much superior to Princeton in intellectual as it is in physical advantages. We are quite aware that many would deny this, but, if we had sufficient time and space to explain why we think so, we venture to say that the majority of our readers would agree with us.

It would be very different, however, if they called on Dr. McCosh, and accepted his estimate of the New Jersey institution. That gentleman would inform them in the gravest manner that there is no college or university in England, France, or Germany, that has a higher standard than Princeton. There may, he would add, be a European college that can boast of one or two more thorough scholars among its students than Princeton can, for certain ethnological reasons. But, in all other essential particulars, the College of New Jersey is unsurpassed. As for any American institution being equal to it—the idea is preposterous; almost an insult to its present head!

At least, the chief information we received from Dr. McCosh was to this purport. But probably he regarded us as one of very large faith, for we tried to be as pious as possible, and, at the same time, as innocent of abstruse things. And yet how could the College of New Jersey stand otherwise than at the top of the ladder, since we are informed in the "Manual of American Literature; a Text Book for Schools and Colleges," of "the *extraordinary* executive ability which he (Dr. McCosh) has *there* displayed?" etc.* For once we agree with the author of the "Manual;" for, so far as we could see and hear, the "extraordinary" element—we might almost say the miraculous element—does exist in that direction. But it is somewhat different when we come to the passage in the same eulogy, in which Dr. McCosh is placed "on equal

* P. 572.

terms" with Aristotle, Plato, Kant, Sir William Hamilton, etc. This, we confess, rather staggers us; but, without attempting to show any other points in which Dr. McCosh differs from Aristotle, Plato, Kant, etc., we can honestly assure our classical readers that the idea which occurred to us most forcibly while that gentleman was seeking to impress us with the immense superiority of Princeton, under his auspices, to all other American institutions, is that contained in the following line of Menander:

"Οὐκ ἔστι τόλμης ἐφοδίων μείζον βίω."

Far be it from us to deny that there are good professors at Princeton. This is true, for example, of the Rev. Dr. Atwater. We are also assured that the Rev. Dr. Cameron is a good Grecian, and the Rev. Dr. Packard a good Roman. And certainly we are equally willing to do full justice to the merits of Dr. McCosh. Most cheerfully do we bear testimony to the fact that, when he was professor of logic in Belfast College, he gave the students of that institution all the logic they wanted—sometimes much larger doses than they bargained for. This was the highest position ever occupied as an educator by that gentleman before he went to Princeton. But it should be remembered that the Belfast institution is no more than a third or fourth rate European college. Compared to Trinity College, Dublin, it could only be regarded as a respectable preparatory school. The four so-called Queen's Colleges, in Ireland, of which Belfast is by no means the best, were designed for a class of students not qualified to enter old Trinity, which, it is well known, ranks with Oxford and Cambridge. The truth is, that there are several American colleges which are at least equal to Belfast; but we maintain that the College of New Jersey is not one of them. This is not the point, however. The question is, by what process of logic does it follow that, because a gentleman has occupied a chair in a third or fourth rate European college, the fact that the same gentleman has become president of an American college is *prima facie* evidence that that college casts all other American colleges and universities into the shade?

But perhaps the evidence exists in another form, for we have now before us a large pamphlet entitled, "College of New Jersey. Examination Papers," which was presented to us by Dr. McCosh, apparently with an air of triumph, as placing the point of superiority beyond dispute. We hasten to open the precious brochure, and find that it contains three or four passages from a Greek text-book; three or four more from a Latin text-book; then a large number of questions on ethics, philosophy, rhetoric, etc., etc., including some queer, characteristic ones by the author of the "Manual of American Literature; a Text Book for Schools and Colleges." In short, we find just such a display of extracts copied from school books, and just such a mass of trite questions, as we found, three months ago, in the similar documents of St. Agnes School, Albany. Then, if Princeton is the most learned male institution in America, in virtue of its presiding genius and its "examination papers," it must follow, as surely as day follows night, on similar grounds, that St. Agnes is the most learned female institution in our much favored land.

CHRISTIAN BROTHERS' COLLEGES.

Since our last issue, we have visited two of the colleges of the Christian Brothers—those at Ellicott City, Md., and St. Louis, Mo. The president of each had promised us a hearty welcome; and most fully was that promise fulfilled, in one case, as well as in the other. Our readers have known for years what our estimates are of the principal educators of this fraternity. In all they undertake to do, we know none better or more faithful. On account of these estimable men, we were led, long since, to entertain a high opinion of the Christian Brothers, in general; and time has but convinced us of its justice. In no instance have we taken it for granted, however, that because a college or academy is under the control of the Christian Brothers, its standard of education must necessarily be high. We have judged all as we have found them, just as we have judged the institutions of the Presbyterians, the Methodists, the Episcopalians, the Jesuits, and various other Catholic orders, male and female. To the good

institutions of each sect and order, we have awarded most heartily the full meed of praise, and just as faithfully and fearlessly have we given our impressions of the institutions of each which, in our opinion, are of the opposite character. *

Of all orders or fraternities engaged in education, none observe the principle of the division of labor more fully than the Christian Brothers. It would seem as if their venerable founder had made the precept of Plato the corner stone of his educational system: "From these things," says the Greek philosopher, "it follows that more will be accomplished and better, and with more ease, if each individual does one thing according to the bent of his genius, at the proper time, *being engaged in no other pursuit.*" †

* Thus, for example, no amount of kindness to us—no favors or benefits—could induce us to represent the Christian Brothers' College at Philadelphia as even approaching any of those of the same fraternity at New York, Ellicott City, St. Louis. But the Christian Brothers are not to be blamed for this. It is generally acknowledged that, although there are some good schools in Philadelphia, the standard of education in that city is lamentably low. It may be remembered that one of its best scholars wrote to us as follows a little more than two years ago: "In exposing the true character of the so-called University of Pennsylvania, you have earned the thanks of all friends of liberal education. * * * It stops the march of ideas precisely as locomotion is impeded by our long lines of mules and freight-cars, precisely as it *was* impeded by the old market-houses, and will be, for centuries, by the new public buildings. And the deadly influence of *this educational upas-tree*, this *School-kill University*, is felt in every class, in every school in the city of Philadelphia."

The provincial of the Order was quite aware of this melancholy state of things, and sent a director to Philadelphia "the bent of whose genius" adapted him precisely to the place. Even the name of the Christian Brother provost was made to suit, being a Hebrew term which, in the original (תַּנְחִי), means *Lamentation, Weeping*, although, in modern literature, it is associated only with the idea of an inspired navigator who has very justly filled the world with his fame. It seems that somebody has given Provost No. 2 a hint of the lugubrious signification of his cognomen; and that, in order to counterbalance its effect, he devotes his chief attention to getting up cheap concerts, pic-nics, etc.

† Έκ δὲ τούτων κλείω τε ἕκαστα γίννεται καὶ ἄλλιον καὶ ῥᾶον, ὅταν εἴς ἓν κατὰ φύσιν καὶ ἐν καιρῷ, σχολὴν τῶν ἄλλων ἄγων, πράττῃ.—*Republ.* ii., II.

In no part of the world in which the Christian Brothers are engaged in their good work has this principle been so completely, or so successfully, developed as in this country. It is in recognition of this fact that the distinguished educator, to whose genius that development is chiefly due, has been obliged, by the vote of his brethren in all parts of the world, to exchange the duties of Head Provincial of the United States for those of Chief Assistant to the Superior General, also to exchange New York for Paris, as a place of residence, so that his present sphere of action as a superintending educator includes nearly half of the most enlightened countries of the globe.

It was this gentleman who from time to time selected the instructors for Rock Hill College, and the College of the Christian Brothers at St. Louis, as well as for Manhattan College, testing, in turn, the abilities of each by the results he had accomplished, until each college had an excellent, well-tried corps of professors. Nor did he confine himself to learned members of his order when there was not enough of them; and when requiring lay professors he employed Protestants as readily as Catholics; much more readily if he found the former better qualified than the latter. He was particularly careful in appointing a director or president, but he had the good sense to understand that, whereas one place might, for various reasons, require the best he could send, there are other places where an inferior one—that is, one inferior in education and talent—would do just as well, or perhaps better. Thus, the college, the academy, or preparatory school, the parochial school—every grade, from where the languages and the sciences are thoroughly taught, down to where only spelling and reading can be learned—have each at its head a Brother, whose position is precisely suited, to use the language of the precept above quoted, “to the bent of his genius.”

We can assure our readers of all denominations and creeds that this observation applies with peculiar force to the Christian Brothers' Colleges of Ellicott City and St. Louis, as well as

to that of New York.* And these facts being understood and admitted, we are sure that there are none whom it is our privilege to address, from time to time, in these pages, whether they be Episcopalians, Presbyterians, Methodists, or Baptists, who will not agree with us that these colleges may justly claim to compete in friendly, enlightened rivalry with the best similar institutions of our country. In other words, there are no Protestants of any sect who would maintain for a moment that because those alluded to are Catholic colleges we should seek to place them in the back-ground in our educational discussions, and refuse to recognize those merits which are the results of so much patient industry, single-minded devotion, and faithful, indefatigable labor.

It has never been our aim to give the details of what we see at colleges, or schools. If we had even sufficient time and space to do so, it would be superfluous. Good teachers, thorough literary or scientific instructions, differ but little on account of latitude, longitude, or climate. The familiar adage, "there is no royal road to learning," holds good everywhere. It is particularly needless to enter into details when speaking of institutions whose general system of teaching and standard of education are almost identical. Then, there are none of our readers who are not familiar with the system and standard of Manhattan College. This institution combines, to a considerable extent, the advantage of the humanities and the sciences—of a literary college and a polytechnic institute. The same is true both of the Rock Hill and St. Louis colleges. At Manhattan College the Latin language is used colloquially—especially in the philosophy class—as well as in translation and written composition, and it is the same at Rock Hill and St. Louis. At the former institution the natural as well as the mathematical sciences are thoroughly taught with the aid of appropriate instruments, apparatus, and illustrative specimens; and the same is true of the two latter.

We might thus pass from one study to another at Manhat-

* Manhattan College.

tan, until we exhausted its whole curriculum, and we could not recall one which has not also its appropriate classes, at Rock Hill and St. Louis. The only difference we could see is that, upon the whole, more thoroughness and polish are attained at Manhattan than at either of its sister institutions. It is, however, but simple justice to the latter to say that this difference does not result from any superiority on the part of the instructors at Manhattan over those at Rock Hill or St. Louis. Indeed, at no institution in this country have we met better Romans (ancient) or Grecians, than at the two latter; and a similar comparison might justly be made in regard to the Rock Hill and St. Louis scientific professors. The difference we have observed arises, in our opinion, from local advantages, the Brothers having more resources at New York than either at Rock Hill or St. Louis. It is proper to say, however, that this reason would not apply to our Protestant educational institutions, in general, or to all Catholic institutions; for we have often found the best in the most secluded places—farthest from our large cities—and *vice versa*.*

The truth is that, when we visited Rock Hill, on the polite and cordial invitation of the Rev. Bro. Bettelin, its president, we had no idea of visiting St. Louis this year. The former we had visited, *in transitu*, several years ago; but it had then been established only a short time—not a sufficient time to develop its system. As it would have been unfair to criticise it under such circumstances, we gave our readers no account of our first visit. But the improvements in every department which we found on our second visit very much surprised us. This remarkable change prompted us, on our way back to New York, to resolve on visiting St. Louis also, remembering that we had been cordially invited, more than once, both by its present director and his predecessor, who is now provincial.

* In proof of this, compare Lafayette College with the University of Pennsylvania, Madison University with Rochester University, Harvard College with Boston University, or Rock Hill College with La Salle College. What a contrast in each case!

We may not mention the names of those of the Brothers whose teaching we regard as excellent, for it is literally true of the best that his ambition is to be good in reality rather than seem good to the world.

"Esse quam videri, bonus malebat." *

But we trust we shall be guilty of no indiscretion in remarking that one of the lay instructors at Rock Hill, Prof. H. C. McLaughlin, is a very accomplished Grecian, for we witnessed an excellent rendering, under his direction, of one of the most idiomatic of Plato's dialogues. Some of our readers may be interested to know that Prof. McLaughlin is an old New Yorker; that his father lived and died there; and that our present deputy county clerk is one of his well-educated sons.

We took the liberty of remarking playfully to the Rock Hill Brothers that there seemed to be only one element of human happiness which they lacked. On their inquiring what this was, we replied, "The society of some of the daughters of Eve." "Yes," rejoined one, "we have great respect and esteem for the ladies, *but at a distance*. They may be greatly misrepresented by their husbands and brothers; but, from all we hear, we cannot but think that, instead of being an element of happiness in our community, they would be an element of discord and mischief." We could not altogether deny the force of this, but contented ourselves with the remark that, if the ladies are an evil, in our cosmos they are an evil which it would be very inconvenient to do without. Be this as it may, it must be admitted that in some instances an excellent dinner can be gotten up without the aid of the gentler sex; and, next to Manhattan College, nowhere have we found this fact more admirably illustrated than at Rock Hill; for we have not sat to a finer dinner at any hotel than that which awaited us, with an abundance of Attic lore, sparkling anecdote, wit, and humor, after attending recitations and other intellectual exercises, until we could attend no longer.

* Sallust *Cat.*, 54.

We can truly say that almost the only difference we could see between the Rock Hill College and the St. Louis College was one of location and buildings, in each of which the former has great advantages over the latter. No institution is more delightfully situated than Rock Hill. The College is a handsome and spacious granite structure, occupying an elevated position, and commanding an extensive and highly picturesque view; with the Patapsco River on one side, fringed by sloping uplands, and on the other side a series of hills, in parallel ridges, gradually rising in symmetrical tiers toward the horizon, but broken here and there, as if in wantonness, by deep ravines. The College has the advantage of ample play-grounds, which are adorned with just sufficient forest trees—including the oak, the maple, the chestnut, the silver poplar, etc.—to afford a grateful shade in the summer, without intercepting the refreshing breezes from the hills.

The St. Louis College lacks nearly all these advantages, being situated in one of the most densely populated quarters of the city. But the president has recently purchased a site for a new college, in one of the most beautiful and most eligible of the suburbs of St. Louis. The ground embraces twenty acres; it occupies an elevated position, two miles due west of the city, and has also the advantage of being in the immediate vicinity of the new park, which it is expected will soon rival our New York Central Park. We do not speak of the new site merely from hearsay, for the president kindly did us the honor of taking us out in a carriage to see it, so that we had an opportunity of examining it in all its bearings. The buildings are not yet commenced, but we hope they soon will. Surely, men who teach so faithfully and well, as the Christian Brothers—men who, unlike the Jesuits, their rivals in the educational field, scrupulously eschew politics, and make no attempt at proselytism, but devote themselves exclusively to cultivating the intellect, and imparting knowledge—ought not to be long precluded, by lack of funds, among a people so liberal-minded and generous as ours, from building a college that would afford them ample room, and appliances to carry

on their good work, in a manner commensurate with their wishes and efforts.

WASHINGTON UNIVERSITY.

Finding ourselves at St. Louis with an hour or two to spare before the train leaves, we conclude to visit the Washington University. Inquiring for that far-famed institution, we are answered by several small children, male and female, "Oh, yes; we'll show you; we're some o' the University scholars." This proved to be no jest. They got into one of the street cars; we followed, and, after a ride of about ten minutes, all are at the University. With some misgivings, we inquire in the vestibule for the president, but are informed, as we were in another celebrated case, "there is no such person." To this it is added, "the chancellor is the head man."

We wish it were in our power to give details, for the driest narrative of the scenes that await us would savor strongly of the ludicrous; but all we can make room for in the present paper is a few general remarks. The best conclusion we can arrive at, after having seen the various "departments" of the University is, that it is a huge public school, in which the teaching in its highest classes is greatly inferior to that of the public schools of Boston and New York.

In a business point of view, however, Washington University is highly successful. We doubt whether there is any other university in America that derives so large a revenue from its students, for be it remembered that the total number, as given in the catalogue before us, is 940. There is nothing strange, however, in this high figure, since it is well known that the large majority of those good people we call the multitude like to have a high-sounding name for the school to which they send their little ones; and we can bear testimony that the urchins themselves are tickled in no slight degree at finding themselves ranked, even while the "Reading-Made-Easy" is by no means "easy" to them, as "scholars of the University."

But let us not seem to depreciate an institution that bears the name of the great father of his country. Most cheer-

fully do we admit that the titles of the different departments constituting the University are happily conceived, and well calculated to strike the imagination. Let those who ponder on the following deny this if they can!—The Academy, Mary Institute, the College, O'Fallen Polytechnic Institute, Elementary School, Polytechnic Institute, Law School. The College of Music is not fully organized yet; it has proved very difficult to find competent occupants for the violin and trombone chairs; and it is admitted, even by the chancellor, that the University will not be entirely perfect until the College of Music is in full operation.

Now, we do not mean to reproach anybody, because, as closely as we could calculate, at least two-thirds of the "students," male and female, of Washington University, are children whose average intelligence is far below that of the children of the common schools of New England and the city of New York. What we find fault with is, the very high rank claimed for that institution; for, according to the chancellor, there is no department which has not a lofty standard. Thus, for example, even at St. Louis, it is asked, why is "Mary Institute" not called "Judy Institute," "Biddy Institute," or "Nancy Institute?" At the same time the chancellor proclaims to the world that, "It is already one of *the very best institutions* of the United States," etc.*

This, however, is but the smallest part of the glorification. The chancellor informs us, in very grandiloquent terms, that it is only in great cities like St. Louis that first-class universities can be expected to flourish. Some may think, he says, that Oxford and Cambridge, in England, form exceptions to this rule; but it is not so, "for," quoth our chancellor, "in proportion to their isolation *they have been provincial*, rather than cosmopolitan," etc.† A little lower down, in the same page, he says: "*In like manner*, Yale is the largest city in Connecticut, and they would make it larger if they could."

* See pamphlet entitled *Inaugural Addresses at Washington University*, St. Louis, February 29, 1872.—p. 26.

† *Inaugural Address*, p. 16.

From all this, and a good deal more of the same kind, it clearly follows that, if Washington University only gets money enough, the New England institutions must try to enlarge their little lamps, or be completely eclipsed. Ay, and the whole thing is wonderfully simple; in proof of the fact, we allow the chancellor once more to lift up his voice:

"Give us, if you please, and as you can, if you please, give us one million of dollars and grant us five years' time, and we will provide for St. Louis and its region *all the educational advantages of Harvard or Yale*, and some *greater advantages than they possess*. For, other things being equal, there is a *greater degree of vitality and freshness and individuality here than there.*" *

Of course there is—greater every thing! We have preferred to quote from the printed documents presented to us by the chancellor, rather than from his statements to us in conversation, for, did we present our readers samples of the latter, we should seem to accuse them, by implication, of gross credulity. We acknowledge, however, that there is some resemblance between Washington University and even the best universities and colleges we have seen; but we hope we shall be pardoned if we confess that it struck us as very much like the resemblance between the *Equus caballus* and the *Equus asinus* of Linnæus, as both the species have been described by Buffon. In order to enable the reader to judge whether we are right or wrong in this, in view of the citations given from the proclamations of the chancellor, we will extract a passage or two in the words of the great naturalist. Comparing the twain with each other, after the manner of Plutarch, Buffon proceeds:

"On donne à celui-ci (the horse) de l'éducation, on l'enseigne, on l'instruit, on l'exerce; tandis que l'âne, abandonné, à la grossièreté des valets, ou à la malice des enfants, bien loin d'acquiescer, ne peut que perdre par son éducation."

Further on Buffon undertakes to settle the status of the *Equus asinus*—claiming that he belongs to as ancient a fam-

* *Inaugural Addresses at Washington University, St. Louis, Feb. 29, 1872.*

ily, and has as well defined a rank in the animal kingdom as the *Equus caballus*.

“L'âne est donc un âne, et non point un cheval dégénéré, un cheval à queue nue, un étranger, un intrus, un bâtard; il a comme tous les autres animaux, sa famille, son espèce et son rang; son sang est pur, et quoique sa noblesse soit moins illustre elle est tout aussi bonne, tout aussi ancienne que celle du cheval.”

Just on similar grounds we admit that Washington University is like some of the universities, both European and American, to which its learned chancellor has so modestly and so sensibly compared it.

CLAVERACK COLLEGE.

To many it will seem strange, if not incredible, that we would go all the way to St. Louis in order to be able to judge for ourselves of the work done at the Christian Brothers' College, of that City. It has been even so, however. But we certainly have not gone from any lack of faith in the honesty of the Christian Brothers. Then some will say that our object has been to solicit favors. But the fact that we had enjoyed their patronage uninterruptedly for some ten years, so that we had no favors to ask from them, would set this allegation aside. Moreover, we had never been at St. Louis before; we had never found it necessary to go. We went, therefore, for the same reason that we had visited so many other educational institutions within the past four or five years, namely, the following: For some time when assurances were sent us, by correspondents in whom we had confidence, that particular colleges or schools were of a high order, we did not hesitate to believe that such was the case; and we spoke of them accordingly, or permitted our contributors to speak of them, as worthy of encouragement.

But very soon we learned, to our mortification, that this would not do. We are very unwilling to give instances, but it becomes necessary that we should mention at least one. We therefore proceed to say that, in the summer of 1869, we received strong assurances, accompanied by sundry documents and papers, that Claverack College was a highly meritorious

institution—one, in fact, that “had no worthy rival in this State.” We had no reason to doubt that there was at least some truth in this, for, hitherto, we had never heard a word against the school, nor had we ever seen, or known any thing about, its principal or proprietor. Not supposing, therefore, for a moment, that we should do injustice to other institutions or any injury to the cause of education, we inserted some remarks in our September number * favorable to Claverack, and complimentary to its manager. In one week after that number was published, we had quite a shower of letters; some courteously informing us how egregiously we were mistaken; others gently remonstrating; while those of a third class protested; and yet another class charged us with wilful misrepresentation.

We forbear to quote from any of these letters, having no wish to do any injury that can be avoided. Suffice it to say that we were never more mortified, although fully aware that every intelligent person understands that there is no editor of a periodical or journal who is not liable, be he ever so cautious, to be imposed upon in a similar manner. We made no onslaught on Claverack, however, on account of it. We did not even allude in public to the storm it had brought upon our head; we contented ourselves with forming the resolution that we would never again commend any educational institution until we had first seen it at its work.

Several years after this we visited Claverack for the first time, and first saw the Rev. Mr. Flack, its president, and we gave our readers our opinion of both.† Even the observations we made on this occasion—while we had good reason to remember our former mistake—would satisfy any impartial mind that we had no disposition to injure Mr. Flack, or his school. Nevertheless, we were informed soon afterward, and many a time since, that the remarks we published in 1869, on

* XXXVIII.

† No. LVI., March, 1874, Art. “Institutes, Academies, and Seminaries on the Hudson.”

the representations of persons in whom we had confidence, before we had seen either Claverack College or the Rev. Mr. Flack, were sent about and exhibited, underhand, by way of demonstrating our horrible depravity in first "endorsing" an institution of learning and its president, and then making a diabolical "attack" on both!

Although this is not the only instance of its kind in our experience, it is sufficient to explain to the curious reader why it is that we have been so particular during the last four or five years, in giving no opinion of any college, academy, or school, until we had first seen it. As for the charge of depravity on such grounds, we should never have thought it worth while to notice it on our own account; but there are a great many well-meaning people, not altogether devoid of intelligence, who would not pause for a moment to inquire whether it is the description one gives of a place with a bandage on his eyes, while the friends of the place whisper into his ears "excellent," "superior," etc., which is to be accepted, or that he gives with his eyes wide open, when he can see how dreary and barren the place is in spite of a few scattered, half-withered flowers, and a faint patch here and there of whitewash, the effect of which may perhaps be heightened by a stripe of tinsel, or a piece of burnished brass, etc.

Those who reflect and are competent to judge on such subjects need not be informed that a school, or even a college in this country, may be a very good one this year and a very bad one four or five years hence, nay one year; for such are aware that frequently the character of a school or college depends on one, or perhaps two, of its instructors. Nothing is easier than to exchange a good professor for a bad one; and, since the latter is naturally willing to work cheaper—at least for a lower price—than the former, there is a strong inducement, especially when money is scarce, to turn a penny in this way. Then let us suppose that this year, while there is a thorough instructor in charge of the principal classes of a particular school, that school is commended as performing good, sound work, does it follow from this that a similar estimate should be

given of it next year, or years afterward, when cheap teachers have been substituted for the good teachers? Would it not be just as logical to say that because the grocer is commended this year for having furnished his customers good, pure butter, he should also be commended next year—that, at least, there should be no fault found with him—when it is evident that he has adulterated his butter with rancid lard, and other ingredients equally unsavory and unpalatable? And most cheerfully do we admit that for the same reason it does not follow that, because Claverack College did not seem to us very college-like when we saw it, or because we regarded it as vastly inferior to Fort Edward Institute, to which we compared it, it is so to-day. We hold it to be quite possible that it has greatly improved—become, in fact, quite an excellent institution. We should be sincerely glad to learn that it has, but we regret that thus far we cannot say that we have learned any thing of the kind.

HELLMUTH COLLEGES.

On our way from St. Louis we availed ourselves of the kind assurance given us, some time previously, by the Lord Bishop of Huron, that we should be welcome at any time to visit the Hellmuth Colleges, at London, Canada, of which his lordship is the founder as well as the patron and president. There was no other reason why Bishop Hellmuth should be not only willing but desirous that we, who had criticised so many colleges, should see his institutions, than the fact that he was conscious of doing faithful, thorough work as an educator; that he had faith in his own learning, faith in his professors, and faith in his system of education. There has not been one of this character at the head of any educational institution that we have cared to see, who, let his creed or his nationality be what it may, has not made us welcome and treated us kindly. We can say, without fear of contradiction, that we have not found a single exception, in Europe or America, to this rule.

It is often said that Englishmen are arrogant, or, at best, cold and formal to strangers, but we have ever found them

the reverse, and our readers know that we have always borne emphatic testimony to the fact. It is only those whom the English themselves call "snobs" who are supercilious and rude to foreigners. Educated Englishmen, or Englishwomen, are never so; on the contrary, there are no better specimens of gentlemen and ladies anywhere, in what we regard as the true significations of those terms, than the cultivated class of the sons and daughters of Albion.

It was no surprise, therefore, to us to be as courteously and cordially received by the Lord Bishop of Huron as we have been by the kindest and most hospitable of our own first-class educators. Nor was it any surprise to us to find that his lordship was just as ready to do us the honor of introducing us to his professors and classes as any of those gentlemen; for there is, at least, one Republic which Bishop Hellmuth and his professors recognize as superior to all other systems—namely, the Republic of Letters. Even the most humble connection with this, is to them—one and all—a sufficient passport to their courtesy and hospitality.

We regret that it is impossible for us to describe the Hellmuth Colleges in the brief space at our disposal in this paper, in a manner that would do them justice. The most we can do, is to glance at those of their peculiar features which struck us as most prominent. One of the two colleges is for young gentlemen; the other for young ladies. They are a mile and a half apart; and the male and female students are as much strangers to each other as they could have been had the two institutions belonged to different denominations. The male College, the nearest to the city, is about a mile from London; the female College about two miles. Each is charmingly situated on a conspicuous eminence, overlooking quite a variegated, picturesque landscape on every side. This is particularly true of the Ladies' College, in the immediate vicinity of which flows the "Thames," which, though not so large as the British Thames, presents much more striking evidences of a high antiquity, in the deep gorges it has formed in the granite hills, through which it pursues its

murmuring course. The young ladies can also see from their windows Westminster Bridge, St. Paul's Cathedral, and several other structures and places that derive their names from a sentiment—the love of the home of our childhood—which finds an echo in every heart capable of a generous emotion.

The young ladies have just as good educational advantages as the young gentlemen; the chief instructors of the former are as thorough scholars as those of the latter. In the first place, Bishop Hellmuth is a graduate of both Cambridge and Berlin. The Rev. H. F. Darnell, principal of the Ladies' College, is a Cambridge man of high scholarly rank, and an excellent instructor. Mrs. Darnell, his accomplished and amiable wife, is the lady principal; and it is evident that the students regard her as a faithful and affectionate guide—one scarcely less solicitous for their health, their deportment, and their general welfare, than the tenderest of their mothers. Mr. and Mrs. Darnell are assisted in their good work by a large corps of experienced instructors, male and female, including the Rev. C. B. Gillemont, of the University of Paris, who has charge of the French department.

It would afford us pleasure to give our impressions of the young gentlemen's College also, but, as lack of space utterly precludes us from doing so on the present occasion, we must content ourselves with saying to our classical readers, *Ex uno disce duos*. Just in the same generous, cosmopolitan spirit that all of our own first-class educators, including representatives of all religious denominations and orders—priests and monks as well as ministers of the gospel—whom it has been our privilege to meet under similar circumstances, have treated us, each in his own way, the Lord Bishop of Huron, accompanied by the Rev. Mr. Darnell, did us the honor of driving us to London in his carriage, alighting at all places of interest in the neighborhood, for the purpose of enabling us to observe them fully; and, finally, when we could remain no longer, driving us to the hotel.

ELMIRA FEMALE COLLEGE.

Last spring we spent some pleasant hours in the classrooms of Elmira Female College. We had never seen the institution before, but, being aware that there are not a few indifferent schools which are styled colleges, we cannot say that our expectations as to the standard of education at Elmira were very high. Generally, in such cases, we have realized the force of the beatitude, "Blessed are they that expect nothing, for they shall not be disappointed." Here, however, we really were disappointed; but most agreeably. This institution is under the control of the Presbyterians; but it is not sectarian in any objectionable sense. Its students represent nearly all denominations, and most of the States of the Republic.

The Rev. Dr. Cowles, its president, had no hesitancy in affording us every opportunity to form a correct opinion of his system and its fruits. On the contrary, he evinced an earnest desire that we should see every department at its regular work. Like all other educators of his class, Dr. Cowles courteously accompanied us to every class. At those recitations which he thought would be most interesting to us, he sat down with us and kindly invited us to propose questions. He was even anxious that we should examine the Latin class; but the lady in charge of it had evidently done her duty so well, the translating from Virgil was so good, the young ladies were so modest, though not at all unduly timid, that we could not permit ourselves to take any more disturbing part in the exercises than to make some general remarks on the structure and flexibility of the Latin language, using the text, so well rendered, as illustrative of our remarks.

From the Latin class we were conducted to that of the Rev. Dr. Ford, in physical science. A very agreeable treat awaits us here; some highly interesting discussions which show that the young ladies are no tyros in interrogating nature. The exercise was more a lecture in the Socratic style than a recitation. In the hands of a good instructor, this mode of teaching is quite fascinating. Dr. Ford is very

expert at it, and, accordingly, the Elmira young ladies heartily enjoy it.

The departments of French and German are also conducted by competent teachers. Considerable prominence is given to art as well as to music ; and, so far as we could judge by the testimony of our eyes and ears, both are thoroughly taught at Elmira. Dr. Cowles expressed his regret that, on account of the day of our visit being the beginning of a new term, although there had been no vacation, only a part of the classes had regular recitations. He wished particularly that we could wait to hear his own principal classes recite, namely, those in Greek, moral philosophy, and the fine arts ; but we had heard enough, and had sufficient conversation with the president on the peculiar features of his system to feel perfectly satisfied that Elmira compares favorably, in every essential respect, with the best female institutions at whose recitations and examinations we have had the honor of assisting.

VASSAR COLLEGE.

Probably it was very wrong for us to allow our thoughts to wander from Elmira while we were thus sincerely pleased with its whole system ; but for the life of us we could not help recalling, while passing from one class-room to another, the very different scenes we had witnessed at Vassar College, and some of the scenes described in the newspapers almost daily, and credited to the latter institution. In every important point of view, in which two colleges can be compared with each other, a contrast presented itself to our mind. We hope it is not our fault if, while sitting in the Latin class-room at Elmira, and ruminating, involuntarily, on the destiny of Vassar, we happened to remember the following precept of Anaxagoras :

“As in nature the seed of the hemlock plant will in time yield poison, so in morals the proceeds of any traffic that is productive of vice will produce vice.”

When, several years ago,* we penned an article entitled

* June, 1869.

"Vassar College and its Degrees," we had not yet seen this apothegm; but, nevertheless, that paper will show to-day that our faith in beer, as a basis of female education, was in entire accordance with that of the Athenian sage.

It may be remembered how we were threatened with the newspapers. The broad sheets were to have overwhelmed us in their folds if we dared to criticise Vassar. We dared to do it, however, and quite fully; yet we still live. Those having charge of Vassar think that, because they can have long eulogies inserted in the newspapers throughout the country, they may give themselves but little trouble about the work done at the College. And, what is worse, it would seem, judging from the number of those of large faith, that they are not much mistaken in their estimate of the sagacity and discernment of the public. What have the mothers to say in this matter? What the fathers? What the brothers? Are young ladies sent to be educated in order to be placarded about in the newspapers as "the Vassar girls?" Are their minds, or their morals to be improved by being "interviewed?" Are excursions to West Point, and elsewhere, to witness "sham battles," etc., a part of the programme? But the reporters and "interviewers" talk loudly of the Greek and Latin, the science, the art, etc., etc., of "the Vassar girls;" and, perhaps, the name of the thing is all that is necessary!

Be this as it may, it must be admitted that there are some arts, if not sciences, or languages, which are learned to great perfection at Vassar. It seems that those most studied are the art of dressing and undressing, as often as possible in a given time, the art of eye-brow and lip painting, the art of laughing on the right key, the art of shopping in crowds—in short, all the arts and devices that combine to make a sensation among the vulgar, and to make even a heavy purse light. Accordingly the institution has been very happily described by a lady, educated at a very different school, as a sort of burlesque on Saratoga. So just is this comparison, that plain young girls, no matter how brilliant or gifted they

may be intellectually, have really but little business to Vassar. Such are soon impressed there with the false reasoning of Milton's Comus :

“ It is for homely features to keep home,
They had their name thence ; coarse complexions,
And cheeks of sorry grain, will serve to ply
The sampler, and to tease the huswife's wool.
What need a vermeil-tinctured lip for that,
Love-darting eyes, or tresses like the morn ? ”

We can honestly assure our readers that we have not made these remarks through unkind feelings toward any one connected with Vassar. We have no other motive than the sincere wish to be just to those who have deserved well of the public. The truth is, that the influence of Vassar on all schools within its range is like that of the University of Pennsylvania—that is, a “*school-kill*” influence. We do not allude to Elmira College as being among those which are thus affected by Vassar. Elmira is beyond its sphere, and is well sustained. But there are several excellent institutions on the Hudson which Vassar has seriously injured by its downright charlatanism. Those having charge of the beer money, not content, in their greed, with securing crowds of students for the College, but true to the precept of Anaxagoras, above quoted, have established a junior department for young children. Because, unfortunately, so large a proportion of the public have a blind fondness for display—preferring mere tinsel to gold—numbers have withdrawn their younger children, as well as their older daughters, from academies, seminaries, institutes, and schools, where every thing possible had been done for them, in order to secure for them the very equivocal name of being—“Vassar girls” (!).

SEMINARY OF OUR LADY OF ANGELS.

On reaching Niagara Falls, on our way from St. Louis, we are reminded of the flourishing Catholic college known as the Seminary of Our Lady of Angels, situated about two miles from Suspension Bridge, and twice that distance from the Falls. Hitherto we had never seen this institution, nor

had we met any of its professors; although we had been indebted for much kind encouragement, in our educational efforts, for years, from the Rev. R. E. V. Rice, its learned and liberal-minded president. We thought it highly creditable to all concerned that, among several Protestants of whom we inquired about the institution, there was not one who did not speak of itself and its faculty in terms of emphatic approbation.

At no time had Father Rice regarded us as a believer in Catholic dogmas; he was quite aware, since he saw the first number of our journal, that our heresy could not well be of a deeper dye. But he was not the less friendly to us on this account; nor had he the less welcome for us on the occasion of our visit. As our journal is a neutral ground, where all denominations may meet on equal terms, so the representative educators of all creeds honor us with their friendship and good-will. Even those of the Jesuits have formed no exception to this rule.

The Niagara institution is conducted by the priests of the Congregation of the Mission; but, were we asked what is peculiar in their "mission," we should have to reply that we have never inquired, not regarding it as any part of our duty to do so. We deem it sufficient for us to know that, under the auspices of Father Rice, the classics and the sciences, as well as English literature—all those branches constituting a liberal education—are carefully and well taught.

The Seminary has an extensive theological department; but it is not for us to speak critically on the manner in which instructions are given in hermeneutics, sacred rhetoric, canon law, etc. We do not pretend that our opinion on the subject would be of any value. But, so far as mere worldly knowledge, and the cultivation of the human intellect by human agencies are concerned, the Niagara institution compares favorably, in our opinion, with the best we have seen.

As for the situation of the college, it could not be surpassed in the wild grandeur and diversified beauties of its scenery. Whatever side of the buildings one turns, he sees un-

mistakable evidences of great convulsions of nature. Here is a yawning, huge abyss, which seems the work of a comparatively recent earthquake; a little farther on is a precipitous, deep, broad ravine, where the water appears to have struggled for untold ages. Between these two striking scenes rise bold, undulating uplands, adorned with forest trees, shrubberies, and cultivated fields. In short, the view from the tower of the College embraces more of the true sublime in nature than probably any *coup d'œil* in North America. This is true altogether independently of the great Falls, which, with their clouds of spray, are in full view, and which, of a calm day, are distinctly heard at the College, as the sullen murmuring of the ocean after a storm.

But our large pile of manuscript admonishes us that we must close our sketches for the present; although we have abundant materials which are yet untouched. We have ample and careful notes of what we have seen and heard at the Western University of Pennsylvania, Chicago University, the University of Michigan, and Hamilton College, as well as at two or three western female colleges, which we refrain from mentioning here, lest our doing so might annoy the ladies, young or old, connected with them. We will make no observation now which might forestall the judgment of our readers in regard to any of the institutions mentioned or alluded to. Suffice it to assure all concerned that we will endeavor to give our impressions of each in our September number as faithfully and justly as possible. If these impressions be very different, in one or two instances, from those which the public in general have been led to entertain, they will not be more different than they are from some of the impressions entertained by ourselves on the same subjects before we were able to avail ourselves of the testimony of our eyes and ears; although we were by no means sanguine in regard to the standard of learning in these particular cases. It is but fair to add that in another instance or two we had expected a high standard, and were not disappointed; and it will afford us pleasure to tell at the proper time wherefore.

ART. V.—*A History of the Character and Achievements of the so-called Christopher Columbus.* By AARON GOODRICH. New York: D. Appleton & Co. 1874.

THE present century has seen the reversal of many historical judgments; it has also witnessed many attempts to effect a change in public opinion, which have proved utter failures. Thanks to Carlyle, the Oliver Cromwell of to-day is a different character from his predecessor; and, although Mary, Queen of Scots, may not retain the sombre tints of Froude's picture, we are never again likely to regard her with that degree of affection and pity which she once commanded. On the other hand, the recent whitewashing of Tiberius Cæsar, who certainly needed several applications of the brush; to reconstruct Robespierre; and to present our old friend Lucrezia Borgia as an amiable, warm-hearted matron, have not met with like success.

The latest knight in this field of literature is one Aaron Goodrich, of St. Paul, who trots gayly into the arena, armed with the book whose title appears at the head of this article; "a single champion," as he himself says, "against a host of opponents."

The thesis he has chosen exacts the services of no carpet knight for its champion, and we fear Mr. Goodrich has miscalculated his powers. Whatever questions he opens, he certainly does not settle any, and although some of his statements may, perhaps, seem plausible, his book, as a whole, will probably soon sink from sight; while the author is, by no means, likely to prove the apostle of a new school of American history. So little fitted is he for his task, that, were every proposition his book contains substantially true, we think his championship would only damage the cause he advocates. So antagonistic are his views to intelligent public opinion, that we shall best examine his book by presenting a synopsis of it, working, as Sydney Smith once said a reviewer should, viz., "with pulp and essence."

Of his 380 pages he allots the first 140 to subjects which, he truly says, "may, at the first blush, appear irrelevant;" his first chapter is devoted to the architecture of the ancients, beginning with a dissertation on the Tower of Babel! This structure he believes to have been built for an astronomical observatory; the confusion of tongues being the diverse languages spoken by the scientists of different countries, who superintended its erection, and who, like scientists in all ages, were far from harmonious.* Next follow eight pages on the Great Pyramid, and detailed accounts of the ruined cities of Central America. Most of the matter contained in this part of the book may be dismissed without further notice; the geographical knowledge of the ancients, and the early voyages of the Norsemen, are familiar to all. One part, however, of this preliminary dissertation we will refer to at greater length, because it will enable us, at the outset, to call attention to one of Mr. Goodrich's most glaring *gaucheries*.

Aside from its use by the Chinese, the invention of the mariner's compass is generally credited to Flavio Gioia, of Amalfi (A. D. 1302). Mr. Goodrich, desirous of showing that it was generally known long before that period, has apparently devoted considerable labor to the subject, and presents us with the following instances of its early use: The first notice of it in European literature appears in an account of the voyages of the Norsemen, written about 1075. Over a century later, in 1190, the use of the mariner's compass is employed as a simile in a French satirical poem, a proof that at that date it could not have been recently invented, but was

* Probably these learned people belonged to the same sagacious tribe as certain scientists of New York, Hoboken, N. J., and Bethlehem, Pa. Who knows but there were gas companies at Babel, who wanted their gas analyzed for the public benefit! At least there must have been "meat extracts," if we are to believe Pliny and Buffon. Then there is a passage in Strabo that clearly alludes to something like a dental college that furnished great scientists to take charge of institutions like that at Hoboken, and prove that *light* is not darkness.

notorious and familiar. The passage from the poem, our author quotes thus :

“ The potent charm of the magnet
Gives its impulse to the needle,
Which then, cased and freely suspended,
Set in movement unhindered,
True and certain points to that star.”

He gives us another allusion to its use under the date A. D. 1204, and refers us to the works of Jean Baptiste Riccioli for proof of its use by the French in 1226, and by the Norsemen in the seventh century. In citations from Arab writers he quotes the following from “ Baïlak, a native of Kipehak, near Cairo :”

“ I was eye-witness, during a voyage from Tripoli to Alexandria, in the year 640, of the practice of the Syrian pilots in making use of the loadstone ;”

and then follows a description of a needle fixed in a reed float, poised on the surface of still water, and always pointing north and south. Now, apropos of these quotations, we may take issue with our author for a fault which is of constant occurrence throughout his book ; we mean a degree of negligence, which amounts to slovenliness, in giving, or, rather, not giving, his authorities. Whoever undertakes to overthrow a settled opinion by appeal to original authorities, must be extremely careful in guiding us to his sources of information, so that we may follow him in his researches, and, from an examination of a few of his quotations in the original, form a judgment as to how far we can trust him to weigh and sift the evidence to which he appeals. Where the authorities he refers to are rare books, or manuscripts, and such as his readers are not likely to know where to look for, he must not only give us chapter and verse, but must also indicate where they are to be found ; in fact, in historical writing, as in the trial of a legal action, not only must the deed be produced, but its prior custody shown. What is Mr. Goodrich's method ? For the first quotation given above, his authority is the “ Landnamabok,” vol. I., chap. ii. Where did he see this book ? in what language was

it written? did he translate it? if not, who did? * The same remark applies to his second quotation. He refers to a poem, called "La Bible," by Guyot de Provins. Where is a copy of this to be found? what are the original words which he so poetically translates for us? So with the last instance we have given. Where did he consult Bailak's book? was it an original manuscript or not? if not, who had republished it? in what language was it written? In the quotation he gives appear the words, "in the year 640;" does this mean "in the year of our Lord 640" or "in the year of the Hegira 640?"

Now, we have no doubt that the compass, substantially in its present form, was used at a much earlier date than was formerly supposed, and are quite willing to give our author credit for having quoted correctly; but he leaves us without any means of verifying his accuracy; and this fault, bad enough here, where exception is not likely to be taken to his statements, becomes much worse when he is arguing in support of views which are sure to be hotly contested. We would commend Carlyle's works to our author's attention; strongly, bitterly partisan though the Sage of Chelsea is, he never fails to give book, page, and place for every fact; dissent though we may from his theories and comments, he himself furnishes us with a means of testing his statements, which, if we avail ourselves of it, soon shows that in that particular we may rely upon him with perfect confidence.

With this glance at the first part of his book we may proceed to a consideration of its more especial topic, mentioning incidentally, that our author represents Queen Isabella, principally on the authority of letters, which he does not tell us where to find, not only as a bigot, but as an ostentatious, avaricious, deceitful woman, an unnatural mother, and an habitual liar.

The following are the leading incidents in the life of Columbus, according to Mr. Goodrich; the reader can com-

* Let it be remembered, too, that he seeks to overthrow a *popular* judgment; he is not solely taking issue with those whose studies may have made them familiar with the tools he uses.

pare them with his own recollections of any respectable history or biography, and thus perceive how great a task our author has undertaken.

After enumerating thirteen places which have claimed him as a native, he states that he was not born in Genoa, nor was his father a wool-carder, nor, in fact, was his name Christopher Columbus, or Colon at all, but Nicolo Griego; that he was not born in 1445, as generally stated, but fifteen years earlier; that for some years he was engaged in the Guinea slave-trade, although his regular business was piracy. "Such," says Mr. Goodrich, "is really all that can be gathered of the history of Christopher Columbus previous to 1485." In that year he was engaged in a piratical attack on some Venetian galleys; the ships took fire, the crews leaped into the sea, and Columbus, seizing a floating oar, reached the shores of Portugal. He proceeded to Lisbon, married, and, his wife's father having left some property in Madeira, took up his residence in that island. He had hardly been there a year when Alonzo de Sanchez, a pilot, who, driven westward by adverse winds, had reached the continent of America, was on his return shipwrecked near Columbus's new abode. He and his five companions were taken care of by the latter, and they "*all happened to die in the house of Columbus*" (the italics are our author's), who thus became possessed of their papers and charts.

Seeking to trade on the knowledge he thus acquired, Columbus proceeded to Portugal; but tried to drive so hard a bargain with the king that he over-reached himself, and had to seek elsewhere for a patron. Having become liable to arrest for debt and crime, he fled from Portugal, and made his first appearance in Spain A. D. 1487 (ten years later than the date usually given), where, after much higgling, he succeeded, with the aid of the Pinzon's, in persuading Isabella to countenance his expedition, stipulating for rewards to himself and his heirs, which were illegal and exorbitant. Our author denies that he made offers of his services to any other government than those of Spain and Portugal; and, as to the story

that Isabella pawned her jewels to fit out the expedition, he says such an expedient was unnecessary, as she had ample funds, and was never had recourse to; in support of which assertion he gives the English text of a requisition levied on the town of Palos to furnish the supplies, but, as usual, without any indication as to where we may find the original!

In his account of the first voyage he denies that there was any mutiny or desire to turn back and abandon the expedition; denies that, to encourage them to persevere, Columbus kept two logs, a true and a false one; states that Pinzon, who was the better sailor, finding that their course was too far to the north, urged Columbus to alter it, which the latter, from false pride, refused to do; alleges that he deliberately cheated Roderigo de Triana, who first saw land, of the reward offered by government; alleges that he knew perfectly well he was not in Asia, but, not finding gold ready to his hand, sought to delude his companions and his patrons at home with the belief that he was in immediate communication with the rich realms of Cathay and Zipango. He charges him with utter ignorance of seamanship; with a miserable exhibition of petty spite and envy against the Pinzons, to whom he owed his fortune; accuses him of incessant falsehood. With regard to the honors paid him on his return, he says they are a subsequent invention; the triumphal entry into Barcelona, a scene which adorns the bronze doors of the Capitol at Washington, he regards as apocryphal, on the ground that there is no record of it in the archives of Barcelona;* the celebrated motto:

"A Castilla y a Leon
Nuevo mundo dio Colon,"

he says was never granted to him.

* He may be correct in this judgment; but there is more than one instance in which no record of past events can be found in the very place we should most expect to find it. There are histories of the reign of George II., which contain no account of the rise of Methodism; in Grafton's *Chronicles* of the reign of King John, there is no mention of Magna Charta; Marco Polo has nothing to say about the Great Wall of China; and the archives of Portugal contain no record of the voyages of Amerigo Vespucci in the service of that crown.

A further catalogue of our author's "historical corrections" is unnecessary. On the strength of his introduction of slavery he charges upon the unfortunate discoverer's devoted head all the crimes perpetrated by the Spaniards on the Indians, and he has ransacked *Las Casas* for the catalogue of them! He says that Columbus was utterly unfit for a position of command; that he treated the Spaniards with "brutal vindictiveness," and acted with such outrageous abuse of authority, and such open disloyalty, that, worn out with his incapacity, Ferdinand recalled him. Even in the grave he gives him no peace, and doubts whether his remains were ever accorded, by Ferdinand, an honored sepulture; were ever removed to *Hispaniola*, or thence transferred to *Havana*. He accuses him of hypocrisy, blasphemy, avarice, selfishness, subornation, of perjury, treachery, cowardice, and murder!

"We look in vain through his life for any trait or action that would endear him to the hearts of men; for one deed that may be regarded as the impulse of a great and noble mind, or generous heart; we find nothing but low cunning, arrogance, avarice, religious cant, deceit, and cruelty."—(p. 370).

Such is Christopher Columbus, according to Mr. Goodrich; the establishment of this view of his character is the task he has set himself—a very labor of Hercules. But, when we investigate his qualifications for the performance of this task, alas! for the vanity of human greatness, we find them meagre indeed. Even were his novel theory a correct one, Mr. Goodrich is by no means the man to prove it so. Where facts are established, enthusiasm may argue with success; when a case has to be built up from the foundation, it is out of place. To establish a theory against the weight of universal public opinion requires a mind eminently judicial, a logic luminously clear; these alone will prove of any value. Vituperation is the poorest course to pursue; the constant application of such epithets as 'nameless pirate,' coward, parvenu, hypocrite, etc., so far from adding any force to what the author has to say, only weakens his argument. Mr. Goodrich rails like a Billingsgate fish-wife; he does not calmly, suc-

cinctly, and clearly sum up the facts on which he asks our verdict.

We have already given several instances of his carelessness in citing authorities; where he has given his readers such an insight into his prejudices, he certainly cannot expect them to take his quotations for gospel truth, without an examination sufficiently searching to show how far they bear out his views. In his logic he is very weak; he mixes up the line of argument from cited authority and that evolved from his own internal consciousness in inextricable confusion; the statements "the Spanish archives prove," and "it does not seem possible to us," are so mingled together that it is hard to separate fact from fiction. At times his arguments are actually childish. Denying the truth of the story that on the first voyage the sailors, terrified at the storms and at their long journey into unknown seas, exhibited many symptoms of abject fear, mutinied, and would have turned back, he says that Columbus, who tells the story, could not have known of the mutiny, as he was the last person the sailors would have taken into their confidence! and adds, as to their supposed terror, "sailors, even when really alarmed and in imminent danger, * * * are too absorbed in their efforts to weather the storm to weep or tremble."—(p. 194.)

Insisting that Columbus was always the deluder not the deluded, that he was well aware he was not in Asia, and that in his descriptions of amazons, mermaids, men with tails, etc., he was making a lie out of the whole cloth, he says: "We do not see how one who pretends to have seen what never existed can be called *self-deluded*."—(p. 210.) We would recommend to our author a fair-minded perusal of the voyages of that period, in Hakluyt, and elsewhere, if he wishes to see how men may be honest and "*self-deluded*." That was an age of earnest faith in the supernatural; of an intensely real conviction of the actual personal presence of God or the devil in every accident, scene, or incident. As Mr. Froude says: "Tides were the breathing of Demogorgon, and the idolatrous American tribes were real worshippers of a real devil, and assisted with

the full power of his evil army."* No wonder then that floating masses of algæ assumed the form of sea-serpents, and that tales of amazons and cynocephali gained ready credence. The present age will hardly accuse Raleigh of willful misrepresentation, yet his stories of El Dorado were as extraordinary as those of Columbus.

In support of his charge of profanity, Mr. Goodrich quotes from Fernando Columbus the statement that his father, when about to write, always tried his pen by writing the words, "Jesus cum Maria fit nobis in via;" and that his greatest oath was, "God take you for doing so and so." "To try one's pen with the words recorded by Fernando hardly suits the inspiration of genuine reverence, while the gentle oath, uttered with due vehemence, must have fully answered its purpose, and is vigorous enough to meet the requirements of the modern Anglo-Saxon!"—(p. 355.) Speaking of Columbus's blasphemy and hypocrisy, he refers to his adoption of the name Christopher, the *Christ-bearer*; it seems inconceivable how any one can have at all studied the literature of this period, and yet remain so entirely ignorant of the spirit of the age of which he writes as does Mr. Goodrich. In support of these charges he also instances the *familiar manner* in which Columbus speaks of the Deity; we would call his attention to his own illustrations on pp. 148 and 153, and remind him of the old Latin proverb: "*Mutato nomine, de te fabula narratur.*"

In order to prove an important letter a forgery, he quotes from it the words, "in answer to a letter of yours;" no one, he says, would be likely to write thus; he might say, "in answer to yours of such a date," but not "in answer to a letter of yours!" Describing (p. 283) the imprisonment of Columbus, he says his fetters were riveted on by his own cook, with "readiness and alacrity. This little incident is not without import. Columbus might have been unpopular with the multitude, and yet a good man; but when we find his own domestics, who owed to him

* *Short Studies on Great Subjects*, p. 359.

place and living, and who would naturally be supposed to regret his downfall, rejoicing instead, we cannot but believe the man to have been thoroughly contemptible; the 'graceless cook' riveting the fetters militates far more, we take it, against the personal character of Columbus, than of his culinary menial!" Shade of Vatel! these be brave words, my masters.

From the above samples of his style, his logical acumen, and his historic genius, our readers may judge how fit a champion Mr. Goodrich is of the novel theory he propounds. Any thing, he says, claiming to dissipate incorrect opinions is likely to become valueless, through the distrust his book excites.

Finally, it is, as we think, conceived with an entirely mistaken idea of the Columbus of history and biography. It matters not that the early civilization of America came from Asia or Egypt; that this continent was known to the ancients, or that the Northmen landed on Cape Cod long before Columbus was born. These facts have been known to us for years, and we still associate Columbus with the discovery of our country. We do so because, whatever may have been the opinions of scientific men, whatever may have been rumored or handed down by tradition, he first stood forth and said, "Give me the means and I will sail out into the unknown ocean, and see what truth there is in these opinions and traditions." Granting that Alonzo the pilot first reached America, he did so against his will; Columbus came of his own motion. On this act rests his fame, and neither Mr. Goodrich nor any one else is likely to deprive him of it. The public does not look to him for the exhibition of saintly qualities; it regards him as a hardy, persistent mariner, who had within him the spirit to undertake a great risk, and, meeting with success in his undertaking, has a great reward. The attempt to disparage his every action, and to rake up every petty detail of his private life, seems to us not to belong to the field of true history; and even in that field we cannot congratulate Mr. Goodrich on his success.

We have given this book much more attention than might seem necessary, because there may be some readers who, familiar

with the frequent reversal of historical judgments, and, like the Athenians, always eager to hear or to tell some new thing, may give our author credit for better work than he has produced.

We cannot conclude without a brief notice of our author's illustrations. These are of three kinds. The first are portraits of Columbus, and, if correctly copied, as no doubt they are, certainly bear out Mr. Goodrich's statement that there is no correct likeness of him extant. Those he gives would never be taken as intended to represent the same individual. He has also reproduced a few cuts from De Bry's *Las Casas* and similar sources, which are welcome; but most of the illustrations are of his own production, and are "fearfully and wonderfully made." Thus we have, on p. 162, "Columbus, escaping from the burning galleys;" the foreground of this cut represents a lonely, rocky shore decorated with an enormous sign-board, bearing the words "to Lisbon"; in the background appears a ship in flames, from her main-truck floats a piratical ensign as large as her fore-top-sail, bearing the traditional skull and cross-bones; while in the middle distance, floating on an oar, is seen Columbus himself, *monstrum, horrendum, informe, ingens!*

So it is throughout the book; we have Columbus, always grotesquely portrayed, sending to the Grand Khan a letter as large as a carpet-bag (p. 202); making his crew swear that Cuba is Asia; having an interview with the Deity (p. 328); kicking Moxica from the battlements of a castle, whose stately walls might rival Ehrenbreitstein in the days of its pride. Without the slightest trace of art, too coarsely executed to serve as effective satire, they are the most extraordinary concomitants of a book purporting to be a history which we have ever seen. Why the author inserted them, we are at a loss to conceive, unless he had some idea that his work would become a text-book for a kinder-garten, and that the cuts might serve as a series of object-lessons to warn the rising generation of Americans not to cherish an unholy admiration for that "nameless pirate," Nicolo Griego, "the so-called Christopher Columbus."

- ART. VI. — 1. *An Expostulation, etc.* By W. E. GLADSTONE.
2. *A Letter to the Duke of Norfolk.* By J. H. NEWMAN, D. D.
3. *The Vatican Decrees and Civil Allegiance.* By HENRY EDWARD, Archbishop of Westminster.
4. *Vaticanism: An Answer to Reproofs and Replies.* By W. E. GLADSTONE.

[It has always been our rule to exclude sectarian discussions from this journal, and it will so continue in the future. In the present instance we may seem, at first view, to deviate from our regular course in this respect; but it will be admitted, on reflection, that such is not really the case. The discussions excited by the Vatican Decrees belong quite as much to the domain of politics as to that of religion; in other words, they have as much reference to the affairs of earth as to those of heaven—indeed, rather more; for is it not the worldly element in those decrees which has caused all the excitement which the authors of some of the above pamphlets have sought to allay?

That we are not among the believers in the infallibility of the Pope or of any human being, we need hardly say. Nor is this the only Catholic dogma which we never have been able to accept; but we do not the less esteem intelligent, honest Catholics on this account. Our readers of all creeds know that our feeling in regard to the Catholic Church is that, whatever its errors are, it has a strong claim on modern civilization, if only for what it did in the Middle Ages for the preservation and cultivation of knowledge. Our Protestantism has never been of that sombre type which would prevent us from acknowledging that some of the noblest and most enduring intellectual productions in literature, science, and the arts, are the works of Catholics. Did we attempt to disparage these works on account of the religious faith of their authors, we should feel as much ashamed of our reasoning

faculties as if we attempted, on similar grounds, to disparage the priceless intellectual legacies left us by the Pagan Greeks and Romans.

A Catholic clergyman, who is as liberal-minded as he is scholarly and eloquent, being aware that such are our views and feelings, asks the privilege of addressing the most enlightened class of his Protestant fellow-citizens through our pages; nor do we hesitate to accede to his proposition. We are all the more willing to make room for his views on the Vatican Decrees and the manner in which they have been interpreted and criticised by Mr. Gladstone and others, from the fact that he presents them in a mild, conciliatory spirit. For the rest, we allow the good father's discussion of the points at issue between the Pope and his critics to speak for itself.]

THE discussion of religious questions is usually regarded as a work of partisan feeling rather than an effort to examine, with intellectual impartiality, diverse views of doctrines, or principles of belief and practice, with the purpose of discovering wherein lies their truth, and how far they may be accepted as causative of good in human society. It is noteworthy, indeed, that, on account of the admirable liberty, with respect to religion, so happily enjoyed in our country, there is ever a deep interest manifested by the great body of the people in any religious question that is of sufficient importance, when publicly debated, to arouse the broad spirit of religiousness which pervades the land. Not many Americans there are who disclaim all sympathy with religious habits, or principles, or professions. Liberal as may be those who claim to be mere rationalists and disbelievers in the ordinarily accepted view of revelation, yet it requires but the introduction of some essential doctrine or dogma of the most anciently professed or strictest type upon the platform of public discussion, to awaken a keen appetite for its examination, either in a spirit of inquiry, or in a spirit of hostility, either to weigh and justify its claims, or reject its pretensions. That there is a very deep religious sense in

the American character is evidenced most clearly, even by the innumerable forms of expression in which its vitality and exuberance are manifested.

And, although the intensity of bitterness with which religious rancor is found rife in some parts of the old world, does not exist here, yet, there is what may be termed bigotry, in a milder sense. Indeed, it is yet scarcely possible to entirely disinfect the community from this moral plague. Strong conviction, with sincerity, will necessarily produce bigotry in ill-informed, uneducated minds. The best, the only antidote against bigotry, is education, knowledge, science. Yet, unfortunately, men pretending to be scientists, but who really are sciolists, perpetuate religious animosity, whilst professing to dissipate the clouds of that baleful element. Such are those who would have us believe that they detect antagonism between religion and science, when every well-educated man, both in science and in religion, can discover no traces of such antipathy, except in the fancies of those who have not been deeply initiated in the former, and who have no just estimate of the true value of the latter. On the other hand, there are multitudes of religionists who have no real religion, and who correspond to the class above referred to outside of religion. These two classes are the real obstacle to the universal acceptance of the doctrine which teaches our natural reason that, between science and revelation, properly understood, there can be no real antagonism. In all sects and bodies of religious persons, representatives of these are sure to be found. They are the bigots, who, holding intolerable and intolerant ideas of God, abandon the principles of human love and human forbearance, and propound the theory, which, fortunately, they are powerless to enforce, viz. : that souls should be led to God by means which human sense of justice finds abhorrent, ungodly.

But these fanatic aberrations are not the rule. The cardinal principle of the Christian, if not of all religion, is the supremacy of conscience above all form of law and creed—the sacred monitor of God, in man, whose dictate must be obeyed in

all cases where morality is concerned. And this is generally the accepted proposition among us. How it has been misunderstood, misinterpreted, falsified, need not be repeated here. The studious reader will recall the many events in history, when the same question, lately agitated in England, the question of the claims of the Catholic Church, was fiercely contested, openly debated by weapons in many instances sharper and heavier than pens. Only black liquid flows in England to-day in the contest concerning the papal claims, the Roman aggressions, the attempted usurpations of a church claiming universal domination. Perhaps it is well that the policy of this church should be thoroughly and frequently discussed. She never objects to examination of her claims. She boldly proclaims them to the world. She has no *arcana*, as she had in the early years of her struggling existence. She shrinks not from the most positive assertion of what she insists to be her rights, her prerogatives; and, if she fearlessly announces her mission and object in the world, neither does she expect exemption from an equally vehement opposition from the elements of hostility which always have been, and ever will be arrayed in contradiction to her. She accepts the proposition of the Master, who said that He came "not to bring peace but a sword," who brought a fire on the earth, and what would He but that it be kindled? But she interprets this to mean that the sword thus entrusted to her mighty grasp is the sword of justice, truth, righteousness, which she has to wield to the end of time against the vices opposite to these virtues. Such is the position which the Catholic Church takes, or, if you will, professes to take. Nor has there been for centuries one at her head who has been so thoroughly filled with this conviction as the present Pontiff, Pius IX.; no man who has drawn upon himself officially so much hostility from the opponents of the church, and who has personally rendered himself so much esteemed by its friends.

Now that his years draw to a close, and his combats must soon have an end, history will have occasion to judge of his character and his position before the world with more impar-

tiality than is accorded by his contemporaneous opponents. The opposition of his enemies will be softened by his absence from the scene, and the admiration, in many cases feigned, at present, of his friends, will be moderately modified by his not being in a way to bestow any more favors upon them. He is now looked upon by many great ones of the world as a man who is at war with human progress, and especially with human freedom. In the turbid policy of newly-organized Germany there is developed an open warfare against the office and duties of the Pope, which no person can misapprehend. The German empire, as represented and expounded by Prince Bismarck, brings forth all its moral and material force to restrain the internal mechanism of the Catholic Church, as authoritatively interpreted by Pius IX. That the church as an organization having, for the reason of its existence, an end to whose attainment the state never presumes to be competent, should claim the right to choose means suited to this end, and adopt means calculated to secure it, does not seem incongruous when its right and title to exist are once granted. To this the German chancellor objects, and insists on the point that he shall overrule the Pope and the decisions of the church. If it be asserted that he may not possibly possess the requisite knowledge, the needed qualities of character and disposition, which would make him a fit director of the Catholic Church, it is answered that he has the power to enforce by physical means that which should be reached only by moral suasion. In a word, to any philosophical mind, the contest now being carried on in Germany between church and state is but a repetition of what has periodically taken place in every age, but in different forms—the contest of a moral power with a material force—and there is not much difficulty in determining which is more endurable, which will conquer.

In a milder form, and more compatible with the spirit of an enlightened age, the same question has been lately opened in England by the eminent statesman and philanthropist for many years at the head of the British government. His pamphlet on the recent developments of doctrine and discipline

in the church created quite an intelligent inquiry into many points in her history which had long lain dormant, after wasteful and angry discussion in past periods. This is not at all to be, nor is it, regretted by the friends of the church, as the event has resulted in evoking much desirable information previously not generally diffused, either among Catholics or Protestants. It has directed the attention of the first minds in the church to the task of explicitly evolving into determinate propositions the important decrees of the late Vatican Council. Were it not for this discussion, many erroneous views might be taken of the canons, dogmatic and disciplinary, proposed and established in it.

This latter point may be considered of paramount importance in itself and in its bearings. One example of its necessity will not be regarded inappropriate here. When it was declared in the Vatican Council, and decreed as an article of faith binding upon all members of the church, that the "Roman Pontiff, when he speaks from his chair of teaching (*ex cathedra*), that is to say, when he, in the exercise of his office as pastor and doctor of all Christians, by virtue of his supreme apostolic power, defines a doctrine on faith and morals as to be held by the universal church, by virtue of the divine assistance promised to him in St. Peter—possesses that infallibility with which the divine Redeemer willed His church to be furnished in the definition of a doctrine respecting faith and morals"—when this was accepted as a part of the sacred deposit of revealed truth, it became evident that it would be the subject of much discussion, both as to its extent, limits, and comprehension. And the late discussions which sprung up so vigorously in Europe have given determinate meaning to the words of the definition. That many among Catholic theologians would give a wide scope to the sense of the decree, a scope entirely unwarranted, was certain, and we actually find it in the place where all would be most likely to look for it, viz.: in the teachings of the Jesuits.

Thus, Father Franzelin, a Roman professor, would extend the authority of the Pope to questions of natural science, his-

tory, etc., as we find in the Dublin Review, vol. xvii., No. xxxiii., new series, pp. 258, etc., for July and October, 1871. As he says, Principle vi., Cor. A. :

"Although philosophy and the other natural sciences rest on their own proper principles, which are known, so far as they are known, not from revelation and the authentic magisterium of the church, but by reason, and from natural sources ; nevertheless the magisterium of the church can, and indeed ought, from revealed principles, point out errors, etc., etc. Principle VII. The Holy See may prescribe or proscribe theological opinion, or opinions bearing on theology."

The extension of the Pope's teaching power so widely, as is here demanded for it, is what was feared by those in the Vatican Council, who regarded it as inopportune to declare at that time. And truly, if the claims here set up for it were valid, or logically deduced from the premises in the words of the decree, there is difficulty in seeing how any thing in the way of science should be exempt from the judgment of the Holy See. This would certainly lead to complications not desired by the church, or expected by the Holy Father. Moreover, in the same place, the same writer goes still farther, and more explicitly asserts pontifical supervision over all sciences. For he says, *ibidem* :

"Hence it follows immediately that the infallibility promised * * * reaches to the whole extent of the deposit to be guarded, that is, to truths even in themselves not revealed, etc."

Such a self-contradictory proposition as this needs no refutation for the intelligent reader. But he proceeds :

"* * * Facts, again, of themselves, historical, etc., certain special dispositions of divine providence pertaining to the better state and government of the universal church ; *e. g.*, if there is question of the opportuneness or moral necessity of political independence and temporal dominion in the case of the supreme Pontiff, etc. So it is equally certain that in most sciences as they are and ought to be cultivated by mankind on principles purely natural and from sources non-revealed, in philosophy especially, theoretical and practical, in history, ethnography, geology, etc. * * * the church's magisterium, therefore, teaches truths of this sort, and may infallibly judge of errors of this sort."

This method of stating and interpreting the doctrine of the infallibility of the Pope was adopted, soon after the promulgation of the Council, by a certain number of extremists such as are always hanging on to every community, religious and political. To them the words of Dr. Newman referred, when he said in his letter to the Duke of Norfolk, p. 4: "There are those amongst us * * * who have stated truth, in the most paradoxical form, and stretched principles till they were close upon snapping." In order to show the value of the late discussion in England, concerning this and kindred topics, the eminent theologian now referred to, declares the exact doctrine with regard to the extension and limitation of the Pope's judging power in its subject matter. At page 149, in the same letter, he writes concisely that "the church has the office of teaching, and the matter of that teaching is the body of doctrine, which the Apostles left behind them as her perpetual possession." Again, in p. 155, "as a definition of faith must be drawn from the *Apostolic depositum* of doctrine, in order that it may be considered an exercise of infallibility, whether in the Pope or a council. So, too, a precept of morals, if it is to be accepted as dogmatic, must be drawn from the moral law, that primary revelation to us from God." Hence, the unlimited range which the Jesuit would give to papal authority has been confined to its sphere by more exact, and more universally-admitted theology.

So, too, we find an equally explicit limitation asserted for the prerogative of infallibility by an eminent divine of New York, * in a lecture delivered in Cooper Institute, in December last, where he said: "but not only is his teaching authority limited by these, etc., * * * but even in the domain of truth itself, in the mere natural order, for instance, of physical science, of jurisprudence, of political economy, of the mechanic arts, of mathematics, of astronomy, of history—(in a word, of a thousand things, etc.)," he is restrained from pronouncing infallible or irreformable decrees. Nobody is bound to submit to them.

* Dr. McGlynn.

This, moreover, is now fully confirmed by Bishop Fessler, who was secretary-general to the Vatican Council, in his work on "The True and False Infallibility of the Popes," p. 67. Here he expresses the whole truth in very few words, viz.: "The Pope, in his doctrinal utterances, only speaks what he finds, under the special divine assistance, to be already part of the truth revealed by God necessary for salvation, which He has given in trust to the Catholic church (*i. e.*, in the divine *depositum fidei*)." This work received the special approbation of the Pope himself, in the form of a congratulatory letter to the author. From this it will appear, and, of course, theologians are more conversant with the fact, that the warm and sometimes inflammatory discussion raised in the Christian world has been productive of much good in the Catholic church, by developing clearly and definitely some of those doctrines concerning whose nature the discussion arose.

Before proceeding further in examining the entire question under its general aspect, it may be well to refer to a second topic which has been most happily elucidated by the progress of the discussion. This is the relation of the church with the civil power. There is no doubt that this, practically, has been, at all ages, a point from which proceeded many unpropitious events and many serious embarrassments both to church and state. But the thoroughness with which it has been explored during the past five years, has scarcely left any thing to be said upon it to those who have been anxious for true enlightenment.

In the Catholic system, as laid down by its best and most authoritative expounders, "civil society has God for its Founder. It was created potentially in the creation of man, and from him has been unfolded into actual existence. * * * To the civil society of mankind, supreme authority is given *immediately* by God; * * * and *mediately*, or *mediante societate*, to the person or persons to whom society may commit its custody and its exercise. When once the supreme power or sovereignty has been committed by any society to a king, or to consuls, or to a council, as the case may be—for God has given

no special form of civil government—though it be not held by those who receive it by any divine right, as against the society which gave it, nevertheless, it has both a divine sanction and a divine authority." In this paragraph we have the substance of all that the Catholic church teaches with respect to the nature of civil society and its authority. And the right of resistance to unjust exercise of this authority is clearly laid down. "The civil ruler is for the defence of the people, but if he should make war upon the people, the right of self-defence would justify resistance, * * * the right is undeniable." To simplify a statement of Catholic doctrine on this head in few words, more plainly than the above, is not possible. Nature and the laws that spring therefrom are at the basis of Catholic principles with respect to the relations of subjects and government. And all the imagined difficulties which were gathered up in Mr. Gladstone's "Expostulation," and hurled against his Catholic fellow-countrymen as being unreliable subjects of the Crown, he has the mortification to be obliged to withdraw in his "Vaticanism," p. 14, where he says, "the loyalty of our Roman Catholic fellow-subjects in the mass remains evidently untainted and secure." Yet it either was not evident to him before his discussion, or he did not think proper to admit it. Certainly his pamphlet did not effect in the hearts of the Catholics of England, in the short space of a few weeks, so great a transformation as to make them wholly reliable and loyal, if they had not been so before.

In this country there are those who give utterance to like accusations against their Catholic fellow-citizens. Mainly amongst a certain grade of religionists is this ungrounded opinion entertained. Educated, unprejudiced minds are far above the abject state of mental and moral obliquity of those who permit their religious fanaticism to obscure their judgment so deeply as to lead them to the maintenance of unwarranted accusations against their countrymen, merely on account of difference in religion. But the great body of all peoples being led by prepossession, rather than guided by reason, we must expect false notions to prevail in general over

true judgments, that is, wherever religious antipathies overrule impartial reason.

To make general charges against a society which is placed, by its very nature, and by the character of its office, in a state of opposition to the passions and inclinations of the world, is not very difficult for those whose love of the world may supersede their love of the objects of such a society. The church requires, first of all, in her members, a readiness to place highest in their estimate, the obligations of conscience. Well-ordained law of the state, whether the state be Christian, or in the merely natural order, claims the respect and obedience of conscience. Law being an ordination of reason to an end, as such work of reason there can arise between it and any other act of reason, natural or supernatural, no opposition. This Catholic teaching of natural theology lays down, in so many propositions, that it is sure that, when the contrary is charged to her, the premises upon which she bases her doctrines are simply ignored. As revelation supposes the integrity of nature, and, as revelation has been given only to perfect and beautify that which already existed in its entirety, so there can be no opposition between the obligations of the natural reasonable conscience and the conscience enlightened by revelation. When difficulties do arise, so-called, between conscience and revelation, we may be sure that it is a counterfeit of the latter that is found to be in hostility or conflict with the former, or, *vice versa*. True philosophy and logic exclude the possibility of its being otherwise. When, therefore, we hear it generally or wildly charged, that obedience to decrees of the church, or to mandates of its head, clashes with obedience to human reason or rational authority, as Catholics, we feel an innate consciousness of the hollowness of the accusation, and regard it as an inevitable result of the perpetual hostility to which the church looks from the world, or else we repeat what has been repeated from the first, with constantly-varying modulation, that our position has been misrepresented.

If more positive evidence of this were needed, we have it very amply afforded by the spectacle presented to-day in Ger-

many. And the outcry of Mr. Gladstone, in England, is but a repetition of what has been proclaimed in all past ages of the Christian Church against her assumptions. When Dr. Newman asserts that his conscience is above any utterance which might come from the Pope under certain circumstances, the great politician answers by styling it a smack of Protestantism. This may possibly be. Belief in God may also smack of several phases of Protestantism, yet it is not the less a Catholic doctrine.

But the great point which has been proclaimed to the world by the late and continued controversy, is that the church proclaims her independence of state control—spurns indignantly state coercion, both in doctrine and discipline. This accords with what one of her most formidable, because one of her most logical and philosophical opponents, the celebrated Comte, wrote of her when he said :

“If the conflicts between the two powers (spiritual and temporal) which abounded so much in the middle ages are duly examined, it will be found that they were almost (always ?) defensive on the part of the spiritual power, which had to contend, and did contend nobly, for the independence which was necessary to the discharge of its mission.”—*Comte's Positive Philosophy*, vol. ii., p. 262.

It may subserve the interests of truth to reproduce here what the same distinguished author expressed of Protestantism :

“It is another mistake to suppose that the opposition to human progress is more attributable to modern Catholicism than to Lutheranism, which in its English or Swedish, or any other form, is yet more hostile to progress, *having never proposed to be independent*, but even instituted from the beginning for perpetual subjection.”—*Comte's Positive Philosophy*, vol. ii., p. 322.

And, truly, if Christianity is what it pretends to be, if its claims have a basis in its being directly instituted by Almighty God as a system and body of religion, for the purpose of teaching unalterably certain dogmas and certain principles of morality, it must be above human will and human authority. To depend upon the authorization of the State in any manner and to any extent for the integral development of its form, is a proposition which the Catholic church can never accept

as reconcilable with the complete freedom of which it has a consciousness of being endowed by its author. But in this it is limited by the necessary limitation of its office to the teaching of doctrine and morals. And, as this teaching is external, requiring human means for its utterance, so far is it a material agency, and hence it demands freedom from state supervision. The acceptance of dogma is, indeed, an internal act. Not so with its inculcation, which is a repeated exercise of outward deeds. To control the inward acts of man is, indeed, a metaphysical impossibility which the state cannot presume to attempt. But religion, not being absolutely restricted to the interior acts, seeks utterance, which must claim equal exemption from restraint, whether in words, or in actions, or ceremonies. Here is the difficulty which the church at present finds itself confronted with in Germany, as it did in ancient times with the laws of the Roman empire. And it is surely not a proof of fidelity in those professors of Christianity who are found claiming for the state the right to supervise the expression and teaching of dogma. This is conceding to it the right to occupy a sphere of duty to which, in principle, it never aspires, but into which it is drawn by the ambition of political partisans.

And it is very surprising that statesmen, not having ever had any sympathy with the church, should feel so deeply aggrieved at the steps taken by the late Vatican Council in proclaiming the dogma of papal infallibility. They have always entertained a jealous fear of the influence of the church, they have had misgivings and grudgings against her power over the human mind, and it can hardly be said that it was their love for her and their desire for her welfare that led them to proclaim an intensified hostility to her since 1870. Does this spring from some unknown fountain of love for the safety and perpetuity of the church? Is it not reasonable to doubt the sincerity of unbelieving philosophers, when they tell us that the doctrines of the church have been perverted by those who claim the only commission given to teach them. And, as to the infallibility of the Pope, we will give the impartial and

critical testimony of the profound thinker referred to a little before, Comte, who writes in vol. ii., *Principles of Positive Philosophy*, p. 268: "The papal infallibility, which has been regarded as such a reproach to Catholicism, was thus, in fact, a great intellectual and social advance."* This was said long before the dogma was explicitly decreed in the Vatican Council, and by a man who cannot be regarded as a partial witness.

But the object of this paper is to show that the discussion lately raised against the claims of the Catholic Church in England has been started on a false issue, occasioned, perhaps, more by a misapprehension of the nature of those claims than by a spirit of hostility to truth. Indeed, the replies which Mr. Gladstone's "Expostulation" called forth from the able representatives of the church in England, admit his sincerity whilst gravely questioning his accuracy and discretion. And the dying echoes of the polemic and dialectic storm leave no reason why the advocates of the claims of Rome should regret the fitful gusts that for a time threatened devastation where they have excited only a little turbid feeling with much desirable intellectual activity.

Not so, however, has the controversy proceeded in Germany. There the politician and the philosopher count for much less than the soldier. The old struggle of the church endeavoring to free itself from the interference of the state appears to be revived with all the bitterness which characterized it in the days of Hildebrand, when the doubtful policy of the church in earlier ages, with respect to the union of spiritual and temporal interests, began or continued to develop the evil results of such a union. That the aspiration entertained for so many centuries by the popes of the universal submission of the nations to the church, aided by the instrumentality of the Holy Roman Empire, was a dream never to be realized, because sought for by inordinate means, we may fairly conclude. "*Non tali auxilio*," did Christ promise success to his apostles. He did not advise them to seek the might of the

* Harriet Martineau's translation. Grubues & Co.

sword and the battle-axe, to acquire for his doctrines universal empire over the conscience of man. And, notwithstanding our admiration for her unflinching constancy in maintaining the entire deposit of faith entrusted to her, we may not be debarred saying that perhaps some of her troubles come from not having mastered this lesson yet. It would appear that, upon the Continent of Europe, in general, neither churchmen nor politicians comprehend that mutual independence which church and state enjoy in the English-speaking world, and which is found admirably adapted to the peace and progress of both.

Whether the disturbed condition in which the church finds herself at present in Europe will eventually tend to her advantage as a consolidated body, is a question which time and Providence alone can solve. But, no matter what may be the opinion of the absolute wisdom of Pius IX., as regards some points in his policy, it is certain that the church has had an eventful period of history under his reign, and it must be acknowledged that, if the triumph which he anticipates for her as quite near does come to pass, it must be through some of those miraculous interventions which are believed to have rendered her victorious over more formidable foes than are now arrayed against her.

ART. VII.—*New Indictments, New Decisions, and other Documents and Proceedings, etc.*

ALL over the world the public has a bad memory; but it often seems as if the New York public had no such faculty at all. If our good people have a memory it is one that takes no warning, or that learns no useful lesson from experience. Not but they become sufficiently excited when they find they have been robbed. For a certain time after the discovery is made they yield to no community in the world in loudly evincing their indignation. About one-third of our whole

population proclaim themselves reformers, and solemnly assure all whom it may concern that corruption and fraud are at an end. There are to be no more wolves or vultures; neither the sheep, nor the goats, nor the geese, nor even the fat turkeys, have any thing to fear in the future. There will be no fleecing—no plucking!

But what is, perhaps, the most remarkable phenomenon of all, is that not one out of fifty pause to inquire whether those giving such fine, comfortable assurances may not be wolves or vultures themselves. So little do the great majority concern themselves with questions like this, that one who has proved himself to be a wolf of the most insatiable appetite is quietly allowed, when forced to retire himself from the sheep-fold, to put one of his wolf friends in his place, so that he too may fatten, grow strong and sleek, and, when he finds himself sufficiently entrenched in his den, become more and more ferocious and daring.

In thus drawing an illustration or two from the animal kingdom, we are reminded of a curious account given by Baron Cuvier, the great naturalist, of a family of four wolves whose habits he had carefully observed in the valley of the Rhone for six months, the authorities having undertaken to protect the brood during that period for the benefit of science. It would lead us too far from our subject to notice all the contrivances of which the members of this interesting family availed themselves in their predatory excursions. Suffice it to say that what most attracted the attention of the naturalist was the fact that there was one of the four animals whose regular daily business it was to watch for the others while they carried on their depredations among the lambs, calves, foals, etc. If any of the human species appeared on the scene this worthy member of the family barked and howled furiously, sometimes gathering up mire, and even pieces of carrion, in his mouth, and squirting them at the intruder. Cuvier was particularly anxious to ascertain whether the animal's companions appreciated his services in this line, and was much interested to find that each gave him his full share of the day's plunder.

It was not this, however, that caused most surprise to Cuvier and his friends. They did not wonder at all that he was quite as voracious as the greediest of his brethren, but they were much astonished to find that, while none of the other three wolves seemed to take any pains to conceal their prey, "the captain" carefully hid away every particle that remained after he had fully gorged himself. When there was no fresh booty he slunk back from his companions, and regaled himself on what he had thus secreted, so that often, when they were left in the lurch, there being nothing left for them to prey upon, he fared quite sumptuously, and seemed to laugh in his own way at the imprudence and short-sightedness of his brethren.*

Was it not very much so with the once happy family of the Ring? While Tweed and Connolly and Sweeny were each busily occupied in the work of plunder, Mayor Hall assailed covertly or openly, according to circumstances, all who dared to find fault with them. If others forget this, we have had good reason to remember it. Lest the memory of some of our readers may be as defective as that of the public in general, we will try to refresh it a little. When we penned and published our *étude*, on the "Brains" of the Ring,† in March, 1871, the quadruple domination was intact and all powerful, and we were well aware that a more unscrupulous or baser despotism existed nowhere. We had no idea that we could assail such a gang, and pass unscathed; and those of our friends to whom we made known our intention earnestly warned us not to attempt so rash an act. But we have never paused to calculate what danger we might incur, or what injury we might bring on ourselves by performing our duty, to the best of our ability, as a public journalist. Accordingly we first grapple with the individual universally regarded as the chief plotter of the gang, and exhibit him as a fitting object for the finger of scorn to point at.

* Vide *Le Règne animal distribué d'après son organisation*, etc. Par M. le Baron Cuvier. Also Cuvier's *Tableau élémentaire de l'histoire naturelle des animaux*. Paris.

† "The Central Park under Ring Leader Rule," N. Q. R., No. XLIV.

On the very day on which this article is published, Mayor Hall attacks us in the Herald. There is nothing in our article according to his honor but "spite." Our assailing men like his colleagues, especially the Hon. Peter B. Sweeny, is sufficient in itself to show that our motive could be only an unworthy one. And, as a proof of the fact, he mutilates a private letter of ours to suit his purpose, and publishes it as a part of his "vindication" of Sweeny and his accomplices! Not content with all the injury he thought he could do us by seeking to disparage our readers, exhibiting his small wit by punning on our name, predicting the early end of our journal, and accusing us of slandering such "honorable and high-minded men" as his worthy colleagues—in the most widely circulated paper in America—he has the same "vindication," the same attack upon us, published as an advertisement in all the other papers of the city! At this time the Ring organs were quite a legion, and there was not one of them which did not obey the word of command to abuse us, both in the form of editorials and "letters from the people," for having dared to assail "the very best of our public men"—"men to whom New York owed so much," etc. *

It is a curious illustration of the corruption that prevailed at this time that, of all the papers in the city, daily or weekly, which pretended to devote any attention to politics, there were only three—the Times, the Herald, and the World—which did not take an active part in the combined onslaught on us. But we can never forget that the Times did not merely remain neutral as the two of its *confrères* mentioned did, but

* Apart from the large number of papers controlled by the Ring, and which received their cue from Mayor Hall, that worthy person had a paper of his own, which, appropriately enough in one sense, was called "The Leader." Like the score of other papers of its class, the Leader lived and flourished solely on the money stolen from the tax-payers; accordingly, like the same worthless brood, when the plunderers are fully exposed, so that his honor can sign no more fraudulent warrants, the Leader immediately sickens, and very soon dies a natural death. Why did it die just then, if it got its support honestly, and not by thieving?"

trenchantly, and with well-directed sarcasm, denounced the mayor and his accomplices day after day, until the whole gang were unmasked, and the public indignation was completely aroused.*

Not a few thought it strange that Hall was so prompt in getting up the howl against us. But much stranger things were done in those days. Those who know any thing of printing are aware that all the articles in a periodical cannot be printed together. Accordingly, our paper on the Ring had been printed a month before the number in which it appeared was published. But at that time there was not a printing-office in New York without a Ring spy, if it was not actually owned by the Ring, or at least controlled by it. Hence it was that our article was not two days in type when those who formed its subject knew all about it; and, in less than one week after it was put in type, Mr. Dudley Field, the Ring lawyer, came to our office, in person, more than once, offering to buy the whole, or a part of this journal. This proposition was made to us three weeks before the publication of the obnoxious paper; so that, had it been our object to make money, all we had to do at this time, to secure a handsome sum, was simply to suppress that article. But we declined to enter into any bargain, in one way or the other; yet the mouthpiece of the gang who make all these efforts to bribe or frighten us according as we might prove avaricious

* Thus, for example, while other papers, claiming to be inflexible guardians of the interests of the tax-payers, tried to overwhelm us with their stale, second-hand witticisms, for being at once so absurd and malicious as to attribute dishonesty to so high-spirited and honorable a man as Peter B. Sweeny, the Times described that doughty personage as follows :

“Sweeny, the Mephistopheles of the gang, must be among the first to be driven out of place and power. He has filled the City offices with his worthless relatives. He has had his arms thrust to the elbows in every dirty job. And to think of keeping a sly rascal like this in a post of honor, while his dupes are kicked out, only because they are less cunning than himself !”

or timid, on being suitably probed by their plenipotentiary, charges us with "mere spite" against men of spotless and unswerving integrity.

Many innocent people supposed from the title of our article that we denounced Sweeny merely for his ignorant and destructive treatment of the trees, etc., in the Central Park. But this part of our attack was simply allegorical, as the article would show to-day. Not that the mutilation of the trees was by any means a mere metaphor, but a reality that did incalculable injury; but it was the undercurrent in our *étude*—the vein of scornful accusation of thievery and conspiracy running through it that gave such mortal offence, and brought upon us such a storm of mud and garbage. Those who have not read the paper alluded to may see from an extract or two that we had reference to more than one kind of "pruning." Thus, after trying to ascertain in what does the resemblance between Sweeny and Bismarck—a resemblance then claimed to be very striking—consist, we proceed as follows:

"But we cannot help thinking that there would be much more force, and more justice, too, in comparing the present head (?) of the Department of Public Parks to his friend, Colonel Fisk, Jr. If the former claims to be a jurist, and the latter claims to be a military chieftain, we think that the legal attainments of the one are pretty nearly on a par with the military attainments of the other; in other words, one is about as good a specimen of a field-officer as his friend is of a counsellor at law. We have no doubt that the *latter could defend one for obtaining money under false pretences, or for conspiring with others for that purpose, as ably and fearlessly as the former could command a target company in charging a battalion of fishmongers before 'the enemy' had time to arm.*"*

In the same article we compare the "Brains" of the Ring to a certain quack doctor, who, like Fisk, used to display his coach-and-six daily in the Park. It will be seen that, in this comparison, also, we do something more than make a criticism in botany, or landscape-gardening:

"We are not aware whether the 'doctor' is, or has been, a colleague of his, like the 'colonel;' however, be this as it may, it is but fair to

* N. Q. R., No. XLIV. (March, 1871), p. 294.

take into account that *it is exactly the same class, i. e., the most ignorant and most credulous, who do the voting for Sweeny and buy the buchu for Helmbold. Ignorance and imbecility are as much the basis of the greatness of the one as they are that of the greatness of the other.**

Hall knew just as well as Sweeny, or Tweed, or Connolly, what we meant by "*obtaining money under false pretences, or conspiring with others for that purpose.*" Nor was the brave vindicator of Sweeny merely actuated by a fellow feeling. He remembered that, like Cuvier's sentinel wolf, he got a wolf's share of the plunder. He also felt that he was as much the representative of "the most ignorant and most credulous class who do the voting," as his high-minded and honorable colleague. It was not, therefore, for the sake of Sweeny, or Tweed, or Connolly, but for his own sake, that Hall so basely did all in his power to crush us to the earth, and trample upon us, when he found that, with all his efforts, he could neither purchase, nor frighten, nor gag us.

But, at length, when it was time to issue our next number, we found ourselves in the position of one attacked alone by a band of brigands—some of whose exploits he had previously denounced—who, with a brigand's hand on his throat, is forced to promise that he will, in future, "let them alone." Neither the ethics nor the jurisprudence of any civilized nation hold that a promise of this kind is binding;† accordingly, no sooner do we find our throat relieved of the brigand's grip, and see honest men about us who will protect us from the fury of the gang, than we renew our denunciations as vigorously as possible.

* *Ib.*, p. 314.

† "Where the person you speak to has *no right to know the truth*," says Paley, "or, more properly, where little or no inconvenience results from the want of confidence in such cases; as where you tell a falsehood to a madman for his own advantage; to a robber, to conceal your property; to an assassin, to defeat, or divert him from his purpose. The particular consequence is, by the supposition, *beneficial*; and, as to the general consequence, *the worst that can happen* is, that the madman, the robber, the assassin, will not trust you again."—Paley's *Principles of Moral and Political Philosophy*, chap. xv., p. 134.

It is, however, through no ill-will toward Mr. A. Oakey Hall that we recur to those facts to-day. We have not the least "spite" against him; even if we had a spiteful disposition it would be hardly worth while to exercise it in his case at this time. Were it our object to lower him in the estimation of his fellow citizens on account of his connection with Sweeny, Tweed, Connolly, etc., our task in writing this paper would be a superfluous one. In the eyes of all honest men who know any thing of the facts, and are capable of the simplest process of reasoning, he could hardly attain a lower depth; the most favorable sentiment he can ever hope to inspire among such men or women, in regard to himself, is one of contempt and scorn. Why, then, should we have any resentment against poor Oakey Hall? What if he exercised all the power he possessed as Doge of New York to strike us down? Did he not serve us a good deal in doing so, instead of harming us in the slightest, except in the way of insult and abuse? Is it not possible, therefore, that he mobbed us, and had all sorts of unsavory things flung at us, with the kindest intentions for our welfare, on the ground that the end justifies the means!

Be this as it may, all we mean at this time, so far as Hall is concerned, is to ask a few simple questions. Our readers may remember that we inquired several times of those who claimed, in reply to our criticisms, that Sweeny was an honest, honorable man, Where did that personage obtain his wealth? How did he obtain it? Was it really his own, or did it belong to the tax-payers? These questions remained for years unanswered. At last the answers to them begin to come, in the form of indictments, attachments, etc.

Four years—nay two years—ago, such answers were regarded as impossible. Sweeny was no robber—no thief—nothing of the kind! his brother was equally innocent. Tweed and Connolly did all the stealing. Because Sweeny was honest and honorable himself he thought Tweed and Connolly were so too; when he discovered that he was mistaken in this, he was, of course, deeply grieved and mortified!

But what say his defenders and vindicators now, when as much of the property he holds as can be found is attached as belonging not to him but to the tax-payers of New York?

Now, it comes to this:—Hall is the only one of the quadruple alliance whose share of the plunder seems still covered up. We are by no means sure that no clue to his share has yet been found. But let us assume that such is the case. The question arises, then, whether are we to regard Hall as a knave or a fool? He certainly must be held to be one or the other. But are those mere fools who watch for robbers while they are carrying on their depredations, and carrying off their booty, and who, if the robbers be disturbed in their operations, get up as loud and fierce a howl against the disturber? Do fools hire and support a score of newspapers for no other purpose than to prove daily that a gang of robbers are honest men? Do even fools scold, threaten, and throw garbage for any body without at least having their stomachs filled for their pains?

If, nevertheless, Hall only played the part of one of those *rare aves*, who have neither stomach nor bag to fill, but fight for their thieving companions, for pure, disinterested love, how has he become so wealthy? Where did he get so much property? By what magic did his bank accounts grow so large? In a word, why does he alone, of the whole plundering gang, of which he was the captain and guardian, enjoy exemption from attachment? But we venture to predict, once more, that his turn will come, if it has not come already. He, too, will be called upon to disgorge; if he be not seized upon himself, his property inevitably will, if, when the day of retribution comes, he has any left where it can be reached by the Nemesis of our plundered city.

However, we would not have recurred to the case of Hall, at this time, had not certain recent proceedings seemed to render it proper that we should do so. When civil suits were commenced, some time since, against Peter B. Sweeny and his brother, we were authoritatively informed that the former would return to New York by the next

steamer, for the purpose of confronting his accusers, and demonstrating his innocence. But steamer after steamer sailed for New York, and reached its destination without bringing any member of the Sweeny family. Still the rumors of the great man's approach to our shores become more and more rife from day to day, until it transpires that criminal, as well as civil, processes await him. Then, quite mysteriously, the rumors die away, and it is discovered that the honorable gentleman's health is not yet entirely re-established, and that, probably, his physicians will not allow him to venture on the ocean for some time longer. The next bulletin after this brings the sad tidings that the great statesman's brother has died of a broken heart—the cause of the untimely failure of that organ, in his case, being profound grief that the foul tongue of slander should have sullied the proud escutcheon of the illustrious American branch of the Sweeny family—a branch that has exhibited so remarkable an improvement—at least, in the richness of its foliage—on the parent stem.

The public had hardly had time to wonder at the sudden change in the health of the Sweeny family—still less had it time to grieve for the untimely death of the junior, or inferior Sweeny—when it was surprised by the decision of the Court of Appeals releasing Tweed from the Penitentiary. But even that high tribunal cannot restore him to liberty. Other criminal indictments and other civil processes await him.

Thus, while neither Sweeny nor Connolly dares show his face in New York, and while the inexorable Nemesis holds Tweed in her iron grasp, Hall is permitted to enjoy his share of the plunder, without let or hindrance.

But it cannot be said, at home or abroad, that Hall owes this immunity to his being a lawyer, since a much abler lawyer—one possessed of twenty-fold more talent—has had the severest sentence passed upon him of all connected with the Ring. We were never under any compliment to Judge Barnard; we never asked or received any favor from him, either for ourselves or anybody else. We never appeared before him, either as plaintiff or defendant in any case—not even as

a witness. There is no reason, therefore, why we should be biased in our estimate of him.

At the same time, we formed no opinion of him without having an opportunity of judging of his character. Just as we visit an educational institution, or an art gallery, or read a book, in order to qualify ourselves to give our opinion of one or the other, we have often gone to our higher courts to hear the pleadings of counsel and the rulings and decisions of the bench. This we have done in London and Dublin, as well as in New York. We have witnessed the proceedings in the Court of Queen's Bench, when the most eminent jurists living presided, and were addressed by the ablest and most famous barristers. We had had this experience before we ever entered an American court. Yet the first time we saw Judge Barnard on the bench we were particularly struck with his sallies of wit and humor. One day a judge of the Superior Court did us the honor of accompanying us to the Supreme Court, to introduce us to Judge Barnard, in order that we might have a full opportunity of forming an opinion both of his intellectual and judicial characteristics.

The judge kindly invited us to a seat beside him on the bench. He was occupied in what is technically called hearing motions in Chambers. Accordingly, his audience, although quite large, consisted almost exclusively of lawyers. We can truly say that we had never spent nearly two hours more agreeably than those during which we listened to Judge Barnard's decisions. Lord Brougham was justly celebrated for his promptness in deciding motions as Lord Chancellor; but we are convinced that he never disposed of more cases in an equally brief time than Judge Barnard did on that occasion. But it was not the large number of motions decided so rapidly that chiefly surprised us; we were much more astonished at the brilliant, epigrammatic remarks made by the judge to each lawyer. Certainly, no two counsel were addressed alike; there was endless variety; and in at least nineteen cases out of twenty the lawyers could not help evincing their good humor, even when the decisions were adverse to them.

Of the two or three out of the whole number, whom neither wit nor humor could induce to relax into a smile, one reminded us very forcibly, from the nature of his case, of the unfortunate barrister who, on having announced himself, very pompously, to Dean Swift as "Sergeant Butterworth," only received the reply, "Of what *regiment*, pray?"

Of the guilt or innocence of Judge Barnard we know nothing. But, assuming the worst charges against him to be true, they are not worse than those that have been proved against the associates of Mayor Hall. So far as accepting or appropriating dishonest money is concerned, we feel certain that Hall has sinned a hundred-fold on a larger scale than Barnard, that is, assuming, as we have said, that the latter has taken bribes as charged against him.

But here let us pause for a moment, and make a parenthetical remark or two. Supposing all alleged against Judge Barnard was true, history tells us of judges in all the principal countries of Europe that have been convicted of still worse, and sentenced to the severest penalties, and yet have had those penalties remitted in a very short time. But we need only mention one example, namely, that of Lord Bacon. The great chancellor was accused before the House of Lords of the very worst crimes that it was possible for him to commit in his official capacity. Moreover, he acknowledged himself guilty of nearly all—especially of the most serious; and the severest sentence was passed upon him, viz.: that he pay a fine of £40,000—then an enormous sum—and be imprisoned in the Tower during the king's pleasure. He was also declared incapable of ever holding any office; forever excluded from parliament, and forbidden from ever appearing "within the verge of the court." No doubt the sentence, though very severe, was just. Nevertheless three years had not elapsed before it was entirely remitted. Not only was he admitted to court, but he was summoned to attend parliament. Seldom or never has a more vindictive or a more tyrannical king than James I. sat upon the English throne; yet he was neither so vindictive nor so tyrannical as to allow this sen-

tence to rest like an incubus on Lord Bacon, to crush him into an untimely grave. Finally, when the great chancellor died, in the service of science, the following words were found in his will: "My name and memory *I leave to foreign nations, and to my own countrymen, after some time be passed over.*" This touching appeal was not in vain; the world has heard it; so that Bacon is no less recognized to-day in all parts of the world—nowhere more than in England—as Baron Verulam, Viscount St. Albans, and the great English Chancellor, than he was when those titles respectively were given him more than two centuries ago.

And shall a Republic be more vindictive, more tyrannical, and more ruthless, or less generous, than was the king who had not the manliness—not to mention filial affection, or chivalric spirit—to make the least effort to save his mother's gray head from the block?

Had Hall been condemned as Judge Barnard was and under similar circumstances, and been still undergoing the penalties to which he was sentenced, our voice would have been raised for him to-day just as freely and as earnestly as it is for Barnard. And are there no generous men, possessed of power and influence, who bear in mind that he who has had this heavy sentence passed upon him, and is still suffering from it (we allude especially to his being precluded from working, for such as would employ him, at his profession, for the support of his family), belongs, both by blood and marriage, to a family of jurists, some of whom are a credit both to the bench and the bar at this moment.

We have indulged in a much longer digression than we had intended; but we trust we shall be pardoned as having done so in the cause of humanity. It also does some justice to ourselves, since it shows that we do not assail Hall, or Sweeny, or anybody else, because he belongs, or has belonged, to Tammany, or to any party or sect whatever.

In commencing this paper we have alluded to the bad memory of the public, especially of the New York public. We have illustrations enough of the fact, but we need refer

now to only one or two. Our readers may remember the extravagant praise bestowed on Andrew H. Green by all our city papers, with one or two exceptions, when he became comptroller, on the recommendation of Connolly. There was no one like him; he was the very impersonation of honesty, disinterestedness, patriotism, etc. His speeches, on all occasions, were declared "capital," "neat," "just the right ring," etc., whereas the orator of whose powers they reminded us most forcibly was, it will be recollected, the quadruped said to soliloquize thus:

"My portrait in a rage did Nature draw,
And gave me only a sweet voice—'he—haw!'"

But we happened to have some knowledge of the operations of that gentleman as treasurer of the Central Park commission—quite enough to satisfy us that, if the truth were told, those fine eulogies would soon be reversed. To have said so then would have been useless—an "attack" on one of the chief divinities of the place—just as much "all spite," as in the case of Sweeny. Accordingly, we wait until the Green enthusiasm has somewhat subsided. Then, in our number for September, 1872, we give our estimate as follows:

"No one, who has *given any intelligent attention* to the course of Mr. Green as Comptroller, can conscientiously say, *either that he is an honest man or that he means well*. The people of New York may justly be ranked among the most short-sighted and credulous of civilized communities if they cannot see that all along this man has been in collusion with *his old friends the worst members of the Ring*."*

A little further on we add:

"This may seem unduly harsh, * * * but has not Green himself fully *proved the justice of it*? Who exerted himself more zealously than "Reformer" Green to defeat the Reform Charter? *Who evinced a stronger disposition to bribe, as a lobbyist at Albany, all who would give him a hand to prolong his own power,*" etc.

A little more than a year after we gave our views thus, we read, in the New York Herald (November 25, 1873), the following resolutions, unanimously adopted at a meeting of

* N. Q. R., No. L., Art.: "Our Candidates as Reformers, Genuine and Spurious," p. 373.

the Reform Association, held at the Everett House the previous evening:

"*First*—That the people and tax-payers of New York have heard with astonishment and alarm that the present Comptroller, Andrew H. Green, has already commenced the disgraceful tactics of the late Ring swindlers, by paying unlawfully the money of the city, to "work" the Legislature, so as to keep himself in office.

"*Second*—That the bonded and floating debt of the city has been more than doubled since the present Comptroller took charge, two years ago, now reaching the enormous sum of \$180,000,000.

"*Third*—That the utter unfitness of Mr. Green, because of his ignorance, want of executive and business capacity, to manage the finances of a great city, is clearly demonstrated in the fact that a large proportion of the business of the office has been transferred to the courts, resulting in great loss and waste of the people's money for lawyers and useless litigation, destroying the credit of the city, so that the bonds cannot be sold, and causing such general distrust that the tax-payers now begin to refuse to pay taxes.

"*Fourth*—That his shameful mismanagement has brought the city to the verge of bankruptcy for want of funds; nearly all the public works are stopped, and the poor workingmen thrown out of employment; therefore,

"*Resolved*, That his Honor, the Mayor, be respectfully requested to forthwith examine into the serious charges now pending against the Comptroller, and which Mr. Green has not yet denied. It is due to the tax-payers that an immediate investigation be had according to law."

In the following February Mr. John Foley shows, from the books of the Central Park commission, in a letter to the tax-payers of New York, that Thomas C. Fields, who is now a fugitive from justice, as a member of the robber gang, had been for years the accomplice and tool of Green, while the latter was abstracting as much money as possible from the treasury, and transferring it to his own capacious wallet. After having presented the tax-payers copies of various official documents, which show in detail how grateful Green ought to be to his worthy associate, now in exile with Sweeny, Connolly, etc., Mr. Foley recapitulates as follows:

"My investigation shows *him voting against paying for medical aid for a poor workingman, who had his leg broken while in the discharge of his duty in the Park, the small sum of \$50, while he (Green) was voting out of the tax-payers' pockets*

NEARLY TWO HUNDRED THOUSAND DOLLARS.

For what? Here are the figures:

"Green's back-pay grab.....	\$26,941
Green's pay as Treasurer	74,717
Green's pleasure visit to Europe.....	1,600
Green's visit to Washington for a "General" in 1863	28
Green's visit to Albany.....	2,033
Green's private house.....	13,400
Green's \$300 a year grab.....	3,902
Green's carriage.....	1,800
Green's horses and harness.....	1,004
Green's coachman on pay-roll, about.....	6,930
Green's feed for horses, etc.....	4,670
Grand total.....	\$137,025

And more bills to follow. If this can be considered honesty and fair dealing we had better invite back Green's 'Auditor,' Fields, Tweed, Connolly, and all the other notorious innocents."

We might fill the space devoted to this whole article with similar testimony, drawn from various sources—the testimony of men whose truthfulness has never been questioned—not to mention the testimony of four-fifths of the New York daily and weekly press.* But we had the priority in the case of

* With what the daily papers have said on the subject, from time to time, our readers are sufficiently familiar. As the weekly papers are not so generally read, we quote a passage from Wilkes' Spirit of the Times, of January 10, 1874, which may serve as a specimen of the utterances of the hebdomadal sheets in regard to the same functionary:

"When all hope seemed to leave the mind of the philosophical observer of our municipal corruption, there still would rise to cheer him, from the centre of the black polluting sea, a spectre of pure spar, robed in the stern folds of Aristides, and wearing upon his inexorable brow the living words, 'This is an honest man!' This beautiful figure was the apparition of Mr. Park Commissioner Andrew H. Green, artistically projected upon the gloom by false lime-lights and the ingenious bursting of congested vapors; while the real and corrupt substance of the man himself remained snugly hidden on the dark, calcareous shore.

"In this almost celestial attitude, however, did the misleading vision of this man Green figure during his whole career as Central Park commissioner; the people frequently singing hosannas to his virtue, under the impression that he performed his labor without pay, and that his righteous fingers were unsoiled by sordid fees. It was under this erroneous estimate of Green (when the great Tammany frauds were brought to light), that the startled community, as if by common voice, shouted for the one honest man, the incorruptible Andrew H. Green, to take

Green just as much as we had in the case of Sweeny. Moreover, we have dearly paid for that priority in the case of the latter as well as in that of the former.

In the first part of this article we have given expression to the wonder of thousands of the tax-payers of New York, how it is that Mr. A. Oakey Hall continues to enjoy an immunity accorded to no other prominent member of the Ring. Hundreds have expressed their surprise in this form: Supposing that Hall stole none himself, which, considering the circumstances, is a very charitable supposition, is it not undeniable that he watched for the rest, fought for them, lied for them; employed others to fight and lie for them; in short, did all in his power to screen them, and to throw unsavory dust in the eyes of all who would attempt to interrupt them in their operations? Upon this ground alone is he not a *particeps criminis*—as guilty of robbing the tax-payers as any other member of the gang?

We could not deny the force of this argument; and we do not know many intelligent, honest men who regard it in a different light. At the same time, our sincere opinion is, that the keys of the city treasury would be safer to-morrow in the hands of Hall than they are in the hands of Green. Undoubtedly the former has some redeeming qualities; but the latter not one. A greedier, more selfish, more arrogant, more ignorant, and more incapable man than Green, or a man more utterly devoid of principle, never had charge of the finances of a great city like ours.

Yet not only is he allowed to retain office and to injure the city in its most vital interests, from year to year; he is

charge of the financial helm of the city in the position of comptroller. Of course Green cunningly put himself forward just at the right moment, and artfully set the cry upon the wind; but every citizen who joined in it thoroughly believed in Green, and heartily rejoiced that such a single-minded public servant was to have a salary at last. Could they have seen, however, the illicit thousands with which the crow of this cormorant was stuffed, in secret complicity with that other beautiful bird, Tom Fields, the public notion of his probity would have fallen to a much lower octave, and he would have been the last man they would have trusted with the key of the City Safe."

also allowed to squander the public money in bribes and other illegal, dishonest forms, in order to increase and prolong his power. Well, indeed, may we boast of self-government, and sympathize loudly with "the down-trodden masses of Europe," while we submit for years with so much docility to the arrogant, tyrannical, ignorant rule of such a political vampire !

ART. VIII.—1. *Delphi Phœnicizantes, sive Tractatus in quo ostenditur Græcos quicquid apud Delphos celebre erat a Josue Historiâ, Scriptisque Sacris effinxisse. Cum diatribâ de Noe in Italiam Adventu.* (*A Treatise in which is shown that the Greeks derived whatever was remarkable at Delphi from the Book of Joshua and the sacred Scriptures. With an argument concerning the coming of Noah into Italy.*) E. DICKENSON. Oxford. 1655.

2. *Historia Deorum Fatidicorum, Vatum, Sibyllarum, Phœbadum apud priscos illustrium.* (*Account of the Prophetic Deities, Prophets, Sibyls, Apolline Oracles renowned among the Ancients.*) Geneva: P. Chovet. 1675.

3. *De Origine atque auctoribus Oraculorum Veterum Ethnicorum. Dissertationes Duæ.* (*Of the Origin and Authors of the Oracles of Ancient Nations. Two dissertations.*) ANTHONY VAN DALE. Amsterdam. 1700.

4. *History of Greece.* By PROFESSOR DR. ERNEST CARTIUS. Translated by Adolphus William Ward, M. A. London. 1869.

"*Populus vult decipi, et decipiatur*" is the maxim by which, in all ages, the superstitions of the masses have been utilized by, and rendered subservient to, the wisdom and policy of a few leaders. When Alexander the Great, with his drawn sword, compelled the Pythia to ascend the tripod, it is not to be supposed that at heart he reposed great faith in the vatic-

inations of a divinity whose shrine he so little revered as to desecrate it by violence to its most sacred priestess ; but, when terror wrung from her the cry "Thou art invincible !" he felt that no oracle could better answer his purpose or produce a stronger moral effect on his troops. Therefore the expression of the Pythoness's fear was received as the utterance of inspiration.

Ancient history furnishes various instances in which the oracles are expressly admitted to have spoken at the behest of the rulers of the people such words as were considered expedient for their purposes. When the Pythia commanded the Athenians to leave their homes and take refuge in wooden walls, the historians make no secret of the fact that she spoke at the instance of Themistocles, who had concluded that the invasion of Xerxes could be most effectually resisted at sea. Nay, when, at the period of the Macedonian invasion, the oracle delivered sentences which sounded favorable to the invaders, Demosthenes did not hesitate boldly to assert that the Pythia *Philippized*—that is, uttered her prophecies under no other inspiration than that of Philip's gold.

It is to be feared that even the early Christian teachers did not always refuse to avail themselves of this powerful engine for the purpose of persuading the masses. How are we otherwise to account for the reported answer averred by Suidas and Cedrenus to have been given by an ancient oracle to Thulis, king of Egypt. "First God, next the Word, then the Spirit with them ; they are equally eternal and make but one, whose power will never end."

Although history is silent as to the first institution of oracles, there can be little doubt that they had their origin in the necessity which has always existed in the human breast of reverencing and seeking communion with some power unfelt and unseen.* As Plutarch has finely expressed it, "If you

* "La foi aux oracles se rattachait intimement à la croyance à la divination, croyance qui est propre aux premiers âges de la vie intellectuelle de toutes les nations ; elle reposait sur une idée qui a été l'origine de toutes les religions ; celle d'une révélation faite aux hommes par la Divinité,

go through the earth, you may find many cities wanting walls, letters, kings, mansions, even names ; of gymnasia or theatres you may see nothing ; but a city wanting temples and divinities, which by prayers, by oaths, by oracles, is not nourished, no man has ever discovered." *

While the Greeks claimed paramount antiquity for their ancient oracles of Dodona, there can be little reasonable doubt that Egypt was the first home of the oracle.† The peculiar characteristics of this nation were such as to especially adapt it for the growth of such an institution. A people religious to the point of superstition, possessing a high degree of material civilization, but (as regards the masses) of limited intellectual culture—a race by nature docile and subservient, directed by a priesthood which embraced the predominating intellect and the entire learning of the nation—which learning was veiled in such profound secrecy that to this day its extent is rather guessed than ascertained—a people under the dominion of a despotic sovereign, who was at once the creature and the lord of his priestly allies, and who, like the priests, was considered by the people to be almost, if not altogether, divine—it is easy to perceive how readily such a people would respond to the notion of a supernatural communication through human agencies, and how this disposition would be utilized by the priestly faction who availed themselves of the

et par l'intermédiaire des prêtres, c'est à dire de certaines personnes revêtues d'un caractère divin. Les oracles étaient comme les ouvertures de notre monde sur le monde suprasensible ; c'était par là que la voix des Dieux se communiquait à l'humanité."—Léon Renier.

* "Oratio adversus Colotem."

† "The Egyptians had a tradition that the oracles of Jupiter Ammon in Lybia, and of Dodona in Epirus, were instituted by two priestesses abducted by the Phœnicians."—Herodotus, ii., 42.

The natives of Dodona attributed the institution of oracles to two doves escaped from Egypt, who took refuge, one in Lybia, the other in Epirus, where she spoke with a human voice, and commanded to erect a shrine whence Jupiter Ammon would thenceforth utter oracles.

Another Greek tradition represents the doves to have come from Dodona to Lybia and Delphi.—Dickenson, p. 72.

knowledge, of which they were the sole possessors, to command the obedience of the people, and even of the king himself.

When oracles were first instituted is a still more difficult question. That they were of great antiquity is evident from the fact that all the profane historians—even the most ancient—speak of them as established institutions existing beyond the memory of man. It is remarkable, however, that in the Mosaic writings no mention is made of them as at that time existing in Egypt. We read of the magicians, the priests, and the soothsayers; but of nothing corresponding to our usual conception of the oracles. Neither do the Hebrews, at the time of their departure from Egypt, appear to have carried with them any traces of the practice of oracular vaticinations. Moses, in the Book of Exodus, reveals the divine commands as communicated to him in person without any intermediate machinery. At the giving of the law on Mount Sinai, however, we find mention of an institution which appears to contain the germ of the ancient oracle—namely, the mercy seat, which was erected in the most holy place of the tabernacle, and of which it is expressly said, “I will commune with thee from above the mercy seat;” * and, in the account of the construction of Solomon’s Temple, the apartment of special sanctity, commonly called the holy of holies, is distinctly spoken of as the oracle.† Here we are informed that the high priest inquired of the Lord, and the answers were given by dreams, or by Urim, or by prophets.‡ It is impossible not to recognize in all this a certain analogy to the oracles of Greece and Egypt; but, that it was an institution in any sense Egyptian, all the recorded facts seem to negative. We must conclude, therefore, that the oracle, even if it existed, had not at this early period attained the position which it eventually occupied, but was less generally consulted than the wise men and the magicians.

If we turn to the chief record of the times commonly styled pre-historic—the epos—we find that, while in the *Iliad*

* Exodus, xxv., 22. † I. Kings, viii., 6. ‡ II. Samuel, xviii., 16.

the Pythian temple is mentioned as the repository of great wealth,* there is no allusion to any oracle there established as a recognized channel for the transmission of divine decrees. The will of Jove or Apollo is usually intimated by a prophet, whose sources of knowledge are not announced, but who speaks with authority, not deeming it necessary to declare in what manner the will of the Deity was revealed to him, but simply announcing it as a fact—an announcement which is received with respect and accepted by the hearers. The duration and termination of the Trojan war are revealed by a prodigy publicly manifested—the destruction of nine birds by a serpent and his subsequent metamorphosis into stone—which Calchas interprets as indicating the nine years duration of the siege of Troy, and its successful termination in the tenth. In the *Odyssey*, however, which is, with great appearance of reason, conjectured to be a poem of considerably later date, distinct mention is made of the oracle as an existing institution. We are here told that Agamemnon consulted the oracle at Pytho before undertaking the Trojan war :

“ For Heaven foretold the contest where he trode
The marble threshold of the Delphic God ;
Curious to learn the counsels of the sky,
Ere yet he loosed the rage of war on Troy.” †

Odyssey, viii., 80. (Pope's Translation.)

It is a singular fact that no allusion whatever is made to this incident in the *Iliad*, and goes far to confirm the theory that the *Odyssey* is the composition of a much later period.

Ulysses, again, in his fictitious narrative to Eumæus, pretends to have visited Dodona to ascertain the will of Jupiter ;‡ but in reality he makes no such journey, though he braves the horrors of a visit to Hades to consult the shade of Teiresias.

* “ Not all Apollo's Pythian treasures hold.”—*Iliad*, ix., 404. Pope's translation.

† “ ὥς γὰρ οἱ χρεῖων μνησάτο Φοῖβος Ἀπολλῶν
Πυθοὶ ἐν ἡγάθει δὲ ὑπέρβη λαινὸν ὄυδον
Χρησόμενος τότε γὰρ ῥα κυλινδετο πηματὸς ἀρχῇ
Τρωσὶ καὶ Δαναοῖσι Διὸς μεγάλου δια βουλῆς.”

‡ *Odyssey*, xiv., 327.

In like manner, when Telemachus goes in search of his father—although his mother is comforted by dreams, and himself assisted by the counsel of Minerva in person—there is no question of his applying to the oracle, nor any suggestion of a resource, which, in the historic ages, would have been the first mentioned. We may therefore safely infer that, although the oracle was an existing institution at the time of the composition of the *Odyssey*—although not necessarily of the *Iliad*—it was of comparatively recent date, perhaps difficult of access, and by no means a place of universal, or even general, resort.

The quaint author, whose name heads our list of authorities, claims for the oracle an antiquity still higher than do any of the early historians. According to him the oracle originated in the early worship of Jehovah, and the idea of peculiar sanctity attaching to certain spots in which his temples had been reared. The country which he selects for its birth-place is neither Egypt nor Greece, but a region of, perhaps, still greater antiquity—the mysterious land of Etruria. Although it will be difficult to accept his theories in their full extent, the arguments on which they are based deserve a passing notice.

According to Dickenson, the “isles of the Gentiles,” mentioned in the Book of Genesis as the home of the sons of Japhet, denote the peninsulas of Greece and Italy, which in the imperfect knowledge of geography in those days might easily have been mistaken for islands. Noah himself he supposes to have dwelt in Etruria, for the following reasons:

Ancient fragments, said to have been discovered by Inghiram in Etruria, speak of “Vandimon, who is called Janus * by the Latins and Noah by the Syrians,” as having come into that region with his second son, Japhet, and his children, and

* The name Janus is supposed by Dickenson to be derived from the Hebrew Jaun, signifying wine, and to have been given to Noah, as its discoverer. The term Enotrians—clearly from the Greek *oinorpios*, wine-bearer—he assumes to be the Greek form of a name given to the children of Noah for the same reason.

there to have founded a city called Cethim or Kittim, the name of one of his descendants.* A descendant of this Kittim, bearing the same name, is said some two hundred and twenty years afterward to have colonized the island of Cyprus.† Out of these fragments Dickenson collects the text of a sermon said to have been preached by Vandimon or Noah to his descendants.‡ To these fragments, however, we attach the less weight, as the author does not give the proofs of their genuineness; and, were this even established, it would prove nothing beyond the existence of certain traditions in Etruria. The oracle of Dodona he boldly assumes to have been originally a temple erected to Jehovah. Its establishment he attributes to Dodanim, the son of Javan, and a great grandson of Noah. We know that one Greek tradition attributed it to Dodonæus, the son of Jupiter and Europa,§ and another to Deucalion, the sole survivor of the universal deluge.||

The actual site of Dodona is at present a matter of uncertainty. The *indicia* by which its locality is designated are at once so numerous and so contradictory, that it is impossible to bring them all to bear upon any single spot. A lake, a high mountain, a hundred springs, a miraculous fountain which extinguished lights and rekindled them, a forest of oaks and beeches, a wide plain of excellent pasturage; all these features are to be found separately in that portion of Epirus in which Dodona is said to have been situated, but in no such juxtaposition as to enable us to ascertain the exact locality of the sacred spot.

It is more than probable, however, that these descriptions are intended to characterize the country surrounding the oracle, embracing, perhaps, a circuit of vast extent. In the midst of uplands lying below the eastern slope of Mount

* Genesis, x., 4.

† Eusebius speaks of "the Kittims, whence come the Latins or Romans." Cedrenus says that "Telephus, the son of Hercules, otherwise called Latinus, changed the name of the Kittims to Latins."

‡ Dickenson, p. 75.

§ *Ibid.*

|| Chovet.

Olitza, ruins have been discovered which are with great appearance of reason conjectured to be those of the sacred city. That a city of ancient Greece should stand on a plain is in itself an anomaly which can be explained only by the utmost confidence in its security from attack ; a security which can be attributed only to the sanctity of an oracle respected by all invaders.

The town is small and can never have been populous ; yet it bears traces of wealth and importance. The theatre, in the adjoining hill, is one of the largest in Greece ; and there are vestiges of two temples, of one of which the fragments of fourteen columns still remain. No such ruins are found elsewhere in Epirus. From these *indicia* it is reasonable to suppose that these ruins—now called Dramisus—are the remains of the ancient Dodona.

For the various historical features we must make an extensive circuit. The Dodonæan Lake may be found at Jannina ; the phosphoric spring near Speronini ; the mountain of Tænarus is represented by Olitza with its hundred springs and the fertile plain at its base.

One fact is certain, there are records of a bishop of Dodona, in the fifth century, and his see is in the imperial documents called Bonditza. In the immediate neighborhood of these very ruins is a church known by the name of the Ecclesia Bodista.*

The venerable oaks of Dodona have, of course, long since disappeared. From these the oracular voice was supposed to issue, † but whether this voice was actually heard by the applicant or was only communicated by the three priestesses, must remain a matter of conjecture. It is not improbable, however, that by a species of ventriloquism voices were made to issue apparently from the oaks themselves. Hollow trees are not unfrequently the seat of echoes ; and we have, in modern times, one instance, at least, of a hollow elm situated in a place called Chaumont, near Toulouse, from which mysterious voices were supposed to issue. This may afford

* Wordsworth's Greece, p. 329. † Æschylus. Prometheus Vincit.

some clue to the peculiar utterances at Dodona. On the other hand, we are told that brazen chains and vessels were suspended from the boughs of the sacred oaks, which, when agitated by the winds, gave forth sounds, which, of course, were far from articulate, and would necessitate the medium of an interpreter; hence the proverb, "Aere Dodoneo loquacior." * At a later period these sounds were produced by a statue which surmounted a column at the entrance of the temple. This statue represented a child holding a scourge from which depended small fragments of metal; these, when agitated by the wind, struck a brazen vessel on the adjoining column, and produced the resonances which were received as the voice of the Deity. †

Later writers represent that the oracles were delivered by doves, who uttered them from the branches of the sacred oaks; ‡ but this is evidently a misconception of the fact that the priestesses at Dodona were called *πελειαδες* or *πελειαί* § — a word signifying doves or pigeons, and derived from the tradition heretofore mentioned.

From these facts we may probably conclude that the oracles of Dodona were interpreted to the multitude by the priestesses, who professed to receive their inspiration, sometimes from the movement of the leaves (*φυλλομαντεία*), sometimes from the brazen echoes, and sometimes, no doubt, by actual voices, ingeniously made to appear as if proceeding from the hollows of the sacred oaks.

This temple was destroyed, and the sacred groves cut down, by the Etolians, B. C. 219; || yet such was the veneration in which it was held, that supplicants continued to resort thither nearly as late as the Christian era.

The oracle of Jupiter Ammon, in Lybia, claimed equal, if not superior, antiquity to that of Dodona; but this claim was strenuously disputed by the Greeks, although, as we have seen, one Dodonæan tradition attributed to both oracles a

* Chovet, p. 33. Suidas. s. v. *Δωδωνη*. † Steph. Byz. s. v. *Δωδωνη*.

‡ Dionys Hal, i., p. 12. § Herodotus, ii., 55. || Polybius, iv., 67.

simultaneous establishment, emanating from Thebes, in Egypt.* In the name Hammon—a Hebrew word signifying heat—we recognize traces of sun-worship—a most primitive form of idolatry.† This oracle was highly venerated in Greece, as well as in Africa; in fact, at one period, temples to Jupiter Ammon were erected in Greece. The divinity was worshipped under the figure of a ram, or, rather, having the head of a ram on a human body.‡ A distinguishing feature of the oracle was the magic fountain which flowed in the sacred grove. This fountain was said to vary in temperature at the different hours of the day. At sunrise it was tepid; at noon its waters were icy cold; at sunset it began to manifest signs of heat; at midnight it bubbled fiercely; from that hour it cooled gradually, until at sunrise it was once more tepid.§

When the oracle was consulted, the priests, sometimes eighty in number, carried a golden vessel with silver bowls on either side. A choir of matrons and virgins followed, singing a hymn in an unknown tongue, which was supposed to propitiate the divinity.|| In what manner the responses were delivered we are not with certainty informed; but it was probably through the medium of the priests.

This oracle being peculiarly difficult of access, surrounded by deserts, in crossing which the traveller was exposed to burning sands, parching thirst, and the perils of wild beasts, was consulted only on occasions of great moment. Alexander, to whom the moral influence of the oracle was of the utmost importance, surmounted all these difficulties, and presented himself at the shrine of Jupiter Ammon. Here the priests received him with special distinction, and proposed to greet him with the term *παῖδιον*, *my child*, a term of special endearment; but, in their ignorance of the language, substituted the phrase *παῖ Διός*, son of Jove. This Alexander received as

* Herodotus, ii., 42, 54. Dickenson, p. 72.

† Some archaeologists have gone further and sought to identify Hammon with Ham, the Son of Noah.—Chovet, p. 38.

‡ Herodotus, iv., 181. § Chovet, p. 37. || Ibid.

a response of the oracle, and on this based henceforth a claim to divine parentage.

Another oracle of African parentage, but of somewhat later date, was the oracle of Serapis at the temple of Memnon, in Egypt. Here the divinity was worshipped as a bull—not an image, but a living animal. It was this oracle which uttered the famous response to Hannibal,

“*Λιβυῶσα κρυχεί βωκός Ἀννίβαλ δεμαός,*” *

from which Hannibal concluded that he should return safely from Rome, and die and be buried in Lybia. The real meaning was not discovered until his defeat and suicide, when, to escape the armies of Scipio, he drank poison in Libyssa, in Bithynia—the real locality designated by the term *Λιβυῶσα*.

The oracle of Serapis was considered so especially sacred that it was believed that any one who touched it without warrant would be immediately engulfed in the earth. So prevalent was this belief that, when the Emperor Theodosius decreed the destruction of idols, even the Christian soldiers refused to touch the image of Serapis, lest they should be engulfed.†

Although yielding, in antiquity, to the time-honored fanes of Dodona and Lybia, in extent of influence, political as well as religious, the oracle at Delphi surpassed them all. At the voice of the Pythia nations rose and fell; institutions were created and abrogated;‡ colonies were founded and regulated;§ and, under the shadow of the Delphic temple, a power grew into existence which controlled the political status of Greece, and all its component kingdoms; and constituted, in fact, the secret of Grecian unity.

When Delphi first attained the pre-eminence among sacred sites which distinguished it throughout the period of Grecian

* “Libyssan earth shall cover Hannibal’s body.”

† Chovet, p. 53.

‡ Herodotus attributes to the instructions of the Pythia the code of laws which Lycurgus established at Sparta.—Herodotus, i., 65.

§ Grote, ii., 64.

history, remains an unsettled question. The author above cited supposes this oracle, as well as Dodona, to have been a remnant of the ancient worship of Jehovah, and points out the resemblance between the name Parnassus—of which the Greek affords no satisfactory etymology—and the Hebrew term *Parai-Nahas*, signifying the cave of prophecy. Here he supposes Javan—the Greek Ion—to have erected a temple to Jehovah, whence the Greeks called it the Mount of Jove. This argument he strengthens by a reference to the mysterious inscription $\tau\omicron\ \epsilon\iota$, which surmounted the entrance of each successive temple, to the meaning of which the most ancient traditions afford no clue. Accepting the $\tau\omicron$ as the simple definite article, the $\epsilon\iota$ he assumes to be a Greek rendering of the Hebrew Jehovah. Of this mysterious word it should be remembered that we know only the consonants—the vowels being those of Adonai—the Lord—but the real pronunciation is supposed to have resembled I-hi-wah, conveying the idea of breath or life. We know that the signification of this word was I Am,* therefore, whether the $\epsilon\iota$ be a modification of I-hi-wah, or only a tense of $\epsilon\iota\ \mu\iota$ —I am—it presents a remarkable analogy to the Hebrew name.†

The divinity originally worshipped at Delphi was not Apollo, but Bacchus, or *Διονύσος*. How the worship came to be transferred we are not informed; but we know that the tripod was originally sacred to Bacchus, and the ecstasies of the Pythia, under the influence of the magic vapor, are not dissimilar to those of the Bacchante. The worship of *Διονύσος* was introduced into Greece from Arabia—the original word was Arabic. Dickenson conjectures it to have been a corruption of Du Sina, or the God of Sinai—possibly of the Hebrew Jehovah Nissi.‡

The name by which the Pythian temple is known in the Iliad and Odyssey, is Pytho; and it is doubtful whether by this term is intended Delphi or the adjacent oracle of Crisa.

* Exodus, iii., 14.

† Dickenson, p. 101.

‡ *Ibid*, p. 105.

The latter term is indicated by the Homeric hymn as the seat of the oracle.*

Strabo tells us that the extensive domain in this region belonged originally to Crisa; and that the town was destroyed and its extensive territory confiscated to Delphi by order of the Amphietyonic council.† A similar fate befell the town of Cirrha, which was accused of an affront to the temple of Apollo. The Amphietyonic council adjudged it to be disfranchised, and it became a port of Delphi.‡

In these events we find a clue to the secret of the immense influence exercised by the Delphic oracles. The Grecian principalities, separate and independent governments, having each its own institutions, laws, and usages, exposed to constant rivalries and conflicting interests, would have been harassed by perpetual conflicts but for the organization of the Amphietyonic council, whose principal sessions were held at Delphi. The Dolopes, Ionians, Thessalians, Ænians, Magnesians, Dorians, Melians, Phocians, Bœotians, Locrians, Achæans, and Acharnanians, sent hither their most eminent sages; and here their combined wisdom regulated the internal relations between these states, decided their controversies, and constituted, as it were, a general government for united Greece. Ostensibly organized for the protection of the sacred temple,§ this council was not long in utilizing the institution itself, as the most effectual means of promulgating their decrees—giving the divine sanction to the conclusions of their own wisdom, and effecting, through the religious instincts of the people, results which their own authority might sometimes have failed to obtain.

Although these counsellors were in theory of equal dignity, and each state entitled to equal representation in the synod, circumstances ere long threw a preponderance—silently acknowledged, although not formally recognized—into the

* *Εν Κρίδι ποιηδαι ὑποπτοχε Παρηγόδο*, v. 92.

† Strabo, ix., 418. ‡ Pausanias, v. 37.

§ *Æschines de falsa Legislatione*, 284, 285.

hands of the Dorians. For a long period, certain families of Doric extraction had controlled the municipal government of Delphi. From these were chosen the five priests of Apollo, called 'οδοι or holy,* under whom subsisted a regular government, a senate, archons, prytanes, etc.† These are the Delphic nobles, chosen by lot, whom Euripides commemorates as sitting near the tripod.‡ When the Amphictyonic council desired to utilize the oracle for political purposes, it became necessary to conciliate these authorities; and thus the ruling and priestly families obtained a controlling voice in the deliberations of the synod.§

These confederate powers appear to have neglected no means of acquiring universal influence among the Grecian states. Nothing was omitted that could charm the eye, conciliate the affections, gratify the tastes and feelings, or flatter the national vanity. The temple, originally a mere laurel hut, they enriched, until, for wealth and magnificence, it was second to none in Greece.|| They instituted festivals and competitive games, which drew together Grecians from all parts of the Confederacy, who were here united under one common Amphictyony.¶ They established the calendar which originated with the alternation of the religious festivals, and thus brought all the tribes into, as it were, one religious community. They constructed roads by which safe access was secured from all parts of Greece, not only to the Delphic temple, but to all other sanctuaries which were considered under Apolline protection. These roads were pronounced sacred, as having been originally instituted by the gods, and

* Plutarch, *Questiones Graeci*, ix. † Boeckh. ‡ Euripides, *Ion*, 415.

§ These Delphic nobles appear to have possessed the power of life and death over even royal visitors. Euripides makes them sentence Creusa to death for having attempted the life of Ion.

“Δελφῶν ἄνακτες ὤρεσαν τετροπρίφη
Θανεῖν ἐμην δεσποῖναν ὀυρηψή μία.”

Euripides, *Ion*, 1222.

| Strabo, lib. ix. Diodorus Siculus, lib. 16.

¶ Curtius, vol. ii., p. 23.

the most audacious robber dared not profane them.* They were of a uniform gauge, in order that the festive and racing chariots might be at liberty to visit all the sanctuaries. With their festive meetings, they combined fairs which brought the products of different regions into comparison; thus the sanctuaries became marts of trade, and laid the foundation of commercial intercourse. With the gold which flowed into their coffers they established a regular system of exchange, and became the controlling money-centre of Greece. Finally, they brought together the finest specimens of art, and thus fostered a generous rivalry among the tribes, while they expanded and cultivated their refinement and taste.

As the influence of the oracle extended, its sources of information increased, and its stores of knowledge were proportionately enlarged. Visitors from different regions brought with them their languages, which were acquired by the Delphian priesthood; they brought also information of the topography of the various regions of their residence, and descriptions of their journeyings, by land or sea, which the priests collated, and thus acquired a knowledge of geography, terrestrial and marine, which was beyond the reach of the world at large. By comparing accounts of one voyage with another, they were enabled to establish coast-lines with a degree of accuracy of which their very informants could form no conception. In like manner, they ascertained the progress of events, the political tendencies, and many of the secrets of state and remote regions, and were at liberty to announce, as if by divine inspiration, facts which they had gleaned by adroit inquiries or deduced by logical inference therefrom.† When Egypt first became open to the Greeks, Delphi extended the right hand of fellowship to the Libyan and other oracles, and thus became possessed of many of those

* Curtius, vol. ii., p. 36.

† "The oracles were, in every respect, not only the provident eye, not only the religious conscience of the Greek nation, but also its memory."—Curtius ii., p. 42.

secrets of science in which the Egyptians surpassed the rest of the world. Thus the Delphic oracle became the repository of the wealth, the wisdom, the art-culture, and the recondite knowledge of the then civilized world.

The medium through which the divine decrees were imparted at the Delphic oracle was the Pythia. For this function the priests usually selected a young girl of a nervous and excitable constitution, and at the age when hysterical symptoms are most apt to predominate. She was required to drink and to bathe in the sacred waters of the Castalian Spring, which we may suppose to have either possessed some medicinal efficacy, or to have been drugged expressly for the purpose. She was then seated on the tripod which stood over a gulf or narrow chasm near the stone called the navel of the earth*—so called from a tradition that two eagles, let loose by Jupiter at opposite ends of the earth, met at this spot, whence was supposed to issue the prophetic vapor. When this vapor had permeated the body of the Pythia she forthwith passed into a state of trance, accompanied with violent convulsions, and uttered inarticulate sounds and incoherent phrases which were interpreted as the exposition of the will of the God.†

It is not probable that at this early period of her ministry the Pythia was a conscious participant in any imposture. Readers who are familiar with the experiments of Mesmer, which attracted so much attention at the close of the last century, and the *baquet* or caldron, by the inhalation of whose vapors he produced such remarkable trances in his patients, will comprehend that the vapor absorbed into the body of the Pythia induced what we now call the clairvoyant state. Were we to accept the theory of modern clairvoyant philosophers, that the spirit in this state becomes partially independent of

* *ομφαλος γαῖας*.—Euripides, *Ion*, 223.

† C'était dans un état d'extase, d'enthousiasme, d'exaltation nerveuse, ou dans un songe du ministre du dieu, que celui-ci se communiquait. Cette extase, cette surexcitation cérébrale, cette sorte de délire, dans lequel entraient le divin lorsqu'il s'imaginait être possédé par le dieu, était regardé comme un effet de l'inspiration.—Léon Renier.

the body, and enabled to apprehend facts that lie beyond the range of physical perception, we have a ready explanation of the statements of ancient historians that the Pythia could describe with exactness events transpiring in other quarters of the world; but could foretell only in words of dark and mysterious import. So with the theory that the operator controls the actions and utterances of the patient during the mesmeric trance. Were this established, we could perceive a ready mode by which the priest—not the God—could speak through the mouth of the Pythia, without resorting to the common device of ventriloquism. Be this as it may, the convulsions and ecstasies of the Pythia were undeniable facts, and bear too close a resemblance to the trances of the mesmeric *clairvoyante* to leave any doubt that they proceeded from a similar source.

Commencing the exercise of her functions in early youth, the Pythia usually retained her position until an advanced period of life. By this time she was herself a priestess, and, in all probability, no longer the unconscious tool but the intelligent and crafty confederate of the priests. In advanced age she would probably be less susceptible to the influence of the vapors which entered her body through the tripod, and it is not unlikely that, under these circumstances, her raptures were simulated and her responses intelligently delivered.*

While Delphi continued a bond of union between the states of Greece, the power that it exercised was supreme. But when various states, relying on their own superiority, withdrew from the Amphictyonic league, its influence began to decline. One or two single states, rising into prominence, acquired undue weight with the authorities at Delphi; and the priesthood began to temporize, and alternately conciliate one state and

* It is not, however, to be supposed that all the responses of the oracle were necessarily vague or delusive. The priests possessed not only a wisdom beyond the generality of their contemporaries, but a knowledge of events, derived from especial sources of information which they were enabled to command, which, in many instances, undoubtedly rendered their responses of the utmost value.

another, as prompted by its own interests. From this, the step to venality and treachery was not difficult, and we accordingly find the Pythia, at the time of the Persian wars and of the Macedonian invasion, prophesying in the interests of the enemies of Greece. When once it had become evident that the responses of the god were to be bought, the oracle necessarily fell into discredit.* Even the sanctity of the temple ceased to be respected. It was plundered by the Phocians,† by the Gauls under Brennus,‡ who carried its chief treasures to Tolosa, where, many years afterward, they were discovered on its capture by Carpio—by Sylla§—by Nero||—and finally by Constantine, who enriched his cities with the sacred tripods,¶ and decorated his throne with the bronze serpent presented by the Greeks after the battle of Plataea, of which it is said one column exists at the present day.**

The genuineness of the Pythian prophecies was so generally believed that even the early Christians did not venture to dispute it, but attributed them to demoniac inspiration. To this theory we may attribute the generally-received tradition of the miraculous silence imposed on them at the birth of Christ—a tradition not verified by history—and the prophetic announcement of the coming Christian dispensation which, by a species of pious fraud, the mediæval ecclesiastics put into their mouths.†† This belief was undisputed until a skeptical Dutch writer, named Anthony Van Dale, took up the question seriously, and established beyond a peradventure that whatever supernatural element the oracles appeared to contain was simply the result of human ingenuity.‡‡ In the present day we have gone to the opposite extreme, and are too apt to

* Cicero de Divinatione. ii., 56.

† Pausanias, x., 21.

‡ Strabo, iv., 188.

§ Dio Cassius, vi., 46.

|| Pausanias, x., 7.

¶ Gibbon, c. xvii.

** *Clarke's Travels*, vol. ii., p. 75.

†† Van Dale, ch. i.

‡‡ “Van Dale prouva . . . que les diables n'avaient jamais rendu aucune oracle, n'avaient opéré aucun prodige, ne s'étaient jamais mêlé de rien, et qu'il n'y avait eu des véritables démons que les fripons qui avaient trompé les hommes.”—Voltaire.

think and speak of the oracles as mere vulgar impostures organized for the benefit of a designing priesthood. Far be that idea from our minds. Although the oracle, doubtless, acquired its influence through the medium of popular superstition and the employment of illusory devices, it would be difficult to over-estimate the benefits that it conferred upon Greece and on the world at large. It formed the centre where knowledge was gathered and whence it was disseminated; it cultivated the intellect, softened the manners, and civilized the usages of the nations who received its instructions; it reconciled the differences between the tribes; it commanded civil feuds to cease, and kindred states mutually to seek and render aid; it fostered amity and brotherhood; it established and regulated political institutions the wisest—a religion the most practically useful—and a national life and character beside which all contemporaneous nations may justly be styled barbarians. In the words of an eminent German writer, “The Delphic Apollo really stands in the centre of all the higher tendencies of scientific inquiry and artistic effort as the guiding genius of spiritual life, which he, surrounded by the chosen heads of the nation, conducts to a grand and clear expression of its totality, by this means founding an ideal unity of the Greek people.”*

* Curtius, ii., p. 85.

REVIEWS AND CRITICISMS.

SCIENCE.

The Recent Origin of Man, as Illustrated by Geology and the Modern Science of Prehistoric Archaeology. By JAMES C. SOUTHALL. 8vo., pp. 606. Philadelphia: J. B. Lippincott & Co. 1875.

THE questions of the antiquity of man and of the unity of the human race have of late years become fruitful themes of discussion. Hitherto the scientific argument has been all on one side; the advocates of the theory of a comparatively recent origin having relied exclusively on the argument from Scripture, an argument which had this notable defect, that it convinced those only who did not require convincing. The present work takes up the question on principles purely scientific; meets the arguments advanced from geology with those of a similar character; and discusses the questions, as such should always be discussed, on the simple basis of physical and moral evidences. Of the latter character are the alleged facts that history can be distinctly traced to a period in the neighborhood of three thousand years before the Christian era; that we find the human race, at the very outset, with a full-fledged civilization; that all nations have certain uniform traditions; and that about the same period history stops short in all cases; or, in the words of our author:

"The records of all these nations go back, we say, to B. C. 2650 or 2700—we there come to a dead halt—we cannot go any further. If we examine their religion, their language, their architecture, we find that they are related. If we question them of their origin, most of them tell us of a *Deluge*, some of them of an *ark* and *eight persons*."—p. 20.

On these facts it may reasonably be predicated that the *prima facie* case is with the Mosaic theory; and that the burden of proof rests with its opponents. This has not been disputed; but the vast majority of scientific writers have met this with arguments from geology, from remains of human workmanship found in river gravel, and under peat which must have been thousands of years in formation; from ancient stone circles and megalithic monuments in Western Europe, and the traces of a regular gradation in civilization in the various strata of fossil remains. These are the arguments which the work undertakes to answer in detail.

One strong point that Mr. Southall makes is the fact that we find no relics of a stone age, of cave men, or of any progression from a savage state in any of the early centres of civilization. We find them all in regions which lay far remote—of which no early history is preserved—and of which the early settlers must have vanished from the face of the earth long before they were explored by the ancestors of the races now inhabiting them. But, behind the civilizations of Babylon, Rome, and Greece, there are no such traces. It is justly argued that, had these nations worked their way up to a splendid civilization from the state of troglodytes, there must have been some evidence subsisting.

"The obliteration could not have been *complete*. There must have been *some* shading off—some straggling cairn or cromlech or "round tower"—some tradition—some rude Pelasgic wall—some archæolithic grotto or gravel-bed—to show that men lived before Menes and Cheops."—p. 44.

From this starting-point our author proceeds to answer the scientific arguments in detail. He begins with the fossil deposits; and here calls attention to the fact that there are, at certain points in the ocean, contiguous currents varying fifteen degrees in temperature. Of course, the fauna in the cold current are of an entirely different type from those in the warm; and, were the sea at this region to become dry land, we should find

"two very different-looking deposits, containing two series of remains, really contemporaneous, but indicating such difference of condition that our present geological theories would lead us to class them as belonging to *successive* periods, sufficiently separated to allow of climatic changes."—p. 57.

The fossil deposits are, however, left rather abruptly to take up the question of the megalithic monuments and tumuli. And here the fact is noted that, for the monuments in England, at least, tradition assigns a date of erection; the ancient chroniclers do the same; and it is hardly probable that they would assign a date more *recent* than the fact. Roman coins and iron implements have, moreover, been found in all these supposed relics of the stone age. In like manner the dolmens especially selected by the antiquaries as remnants of the paleolithic age have been found to contain Roman pottery, tiles, and coins, while in the dolmens of Brittany we find specimens of what are called the flint, bronze, and iron ages existing simultaneously; and, which is still more remarkable, there are tribes in Asia who still erect just such dolmens and menhirs as in European regions are supposed to indicate a hoary antiquity. The lacustrine villages in Switzerland, which are supposed to belong to the stone age, contain implements of iron and vessels of glass, and, in some cases, fragments of Roman tile and pottery, and even Roman and Gallic coins. All these discoveries are in conflict with the idea of a prehistoric antiquity.

The Danish kjökken möddings are also cited by the archaeologists as evidences of great antiquity, the implements contained in them being all of flint and of the rudest workmanship. Unfortunately, specimens of Roman pottery have been found in these very heaps, and they contain no remains of any extinct animal except the urus, which existed as late as the sixteenth century.

A very full account of the bone-caves is given, from which it would appear that the occupants of these caves possessed a certain primitive civilization, and bore traces of Asiatic origin. Numerous remains of extinct animals are found there, but, in the absence of any evidence when these animals became extinct, their presence does not prove an antiquity of enormous extent; particularly as these regions were a *terra incognita* for some two or three thousand years of the world's recognized existence. These caves, moreover, were not, probably, *all* habitations—the position of the

relics showing, in most instances, that they must have been washed into the cave by floods. The discoveries in the caves, and also in the mound at Solutr , go very far to show that the now extinct animals must have existed in the neolithic or polished stone age—a period not exceeding three or four thousand years ago.

The arguments derived from the river gravel and peat, our author answers by showing that Roman pottery has been found in the very lowest strata!

“Roman remains, articles of iron, and boats (one freighted with Roman bricks), have been found in the lowest strata—showing that two thousand, or two thousand five hundred years is abundantly sufficient for the whole deposit.”—p. 371.

In reviewing the arguments of Mr. Southall, we must admit that, assuming the facts to be as he represents them, he has made out a pretty good case for his view of the question. At all events, he has taken the proper ground for discussion, not meeting the scientific arguments with the simple denial of their credibility, but going boldly into the facts, and discussing the question from their own stand-point. If the skeptics are ever to be convinced, it must be conceded that this is the only way.

At the same time, it is to be regretted that he has fallen into the common error of denouncing science as the adversary of Christianity and revelation. True science is inimical to none. It is in its nature impartial. The adversaries or opponents of a particular theory may use its discoveries as they may be advised. But the only way to meet them is not by denunciations of science, whose object is truth, and which is necessarily regardless of results (however scientific men may use or abuse its discoveries), but by patient investigation, and judicious use of the very means which science places at our disposal. In the management of this very work, Mr. Southall has called in the aid of science, and its companion logic, as emphatically as the scientist whose theories he opposes; and, whatever conclusion the reader may draw after the perusal of this volume, as to the main question at issue, he must admit that it is one which science must necessarily decide.

The Sexes Throughout Nature. By ANTOINETTE BROWN BLACKWELL. 16mo., pp. 240. New York: G. P. Putnam's Sons. 1875.

WE have here a full cry in favor of woman's rights from one of the staunchest champions of the cause. As far as we can trace out the thread of her argument amid all the learned discussions of the “genesis of higher organisms,” the “growing necessity for evolution of the differentiation in primordial cells,” and a great deal of the same sort, from which we can only infer that the author, although a “Reverend,” is a believer in the philosophical theory of evolution rather than the Scriptural doctrine of a special creation—she undertakes to establish that the female is not the inferior, but the *equivalent* of the male—what-

ever that may mean—that the inferior development which she attains is mainly due to the excess of the reproductive and maternal functions, which are peculiarly her own—(what a glorious prospect this opens for spinsters!) and that, in fine, she is to

“Choose her own work, and learn to do it in her own way, instructed only to maintain the natural balance of all her many admirably-appointed faculties.”—p. 116.

If this is the sole conclusion at which the reverend author arrives, and we have not been able to discover any other, we must confess that we find it difficult to perceive the relevancy of a great part of the matter introduced into the volume. We cannot, for instance, recognize the *propriety*—the reader may accept the word in what sense he pleases—of the following passage at the very commencement of the work:

“The slight differentiation which would suffice to inaugurate an almost homogeneous organism, must be inadequate so to redistribute the forces in two cells of highly complex molecules as to enable their union to evolve the more heterogeneous organism. Hence the evolution of sperm and germ cells must correspond with the evolution of their parent structures.”—p. 23

So with what is called the evidence *in proof (sic)* of an approximate universal equivalence of the sexes. This “evidence in proof” is derived from a comparison of the male and female organs of plants (!); the superior energies of the working bee and the female spider, balanced by the superior activity of muscle and greater sexual fervor of the males (!); the greater size of the female fish associated with the entire absence of parental instinct which, in these vertebrates, belongs exclusively to the males; the slight difference between reptiles of different sexes; the stronger maternal instincts of the cetaceans who, in consequence, we are informed, do not grow tusks; the brilliant plumage of the male gallinaceous birds, who leave all domestic duties to the females, as compared with the less ornamented singing birds, who assist in nest-building and the care of the young; the extra male appendages of the grazing animals, such as horns, etc., which are denied to the females, because their strength and vigor is demanded in other directions; the more complex structure of the female mammalia as an offset against the extra male size, &c., &c. All this is evidently intended to prove something; but what it does prove, so far as men and women are concerned, it is difficult to comprehend. It certainly has no particular bearing upon the first distinct theory which is advanced in regard to the relations of the sexes in the human race.

“The girl, starved by conventionality in body and mind, hinders the evolution of the race, or entails upon it a weak and unbalanced constitution. The great underlying cause of all is a false theory, that because women are to be the mothers of the race, therefore they are not to be the thinkers or the pioneers in enterprise.”—p. 111.

A little further on, however, we find a very positive theory, which, after all, may perhaps embrace the conclusion to which the author has been leading us up through the work :

"In the scientific distribution of work, the males, not the females, must be held primarily responsible for the proper *cooking of food*, as for the production of it." —p. 113.

We have not space to follow further this argument in favor of woman's equality, or, rather, in the author's own words, "equivalence." Her book will, in all probability, share the fate of most works of its kind, which all have had hitherto to contend with one insuperable difficulty, namely, that, even were it possible to convince the whole male sex of the absolute equality of the females, the staunchest disbelievers would still remain among the women themselves, of whom the larger and more attractive portion are ineradicably impressed with the conviction that woman was created as a help-meet for man, and so little desire the position which Mrs. Blackwell claims for them that they would indignantly repudiate it were it seriously offered.

HISTORY AND BIOGRAPHY.

The Early Kings of Norway ; also, an Essay on the Portraits of John Knox.

By THOMAS CARLYLE. 16mo, pp. 257. New York: Harper & Brothers. 1875.

THE Scandinavian countries appear to Anglo-Saxon minds so remote, and their territory such a region of fable, that we fail to realize how intimately their history is connected with our own. When, on the perusal of the present volume, we learn, or are reminded, that in early days the Norwegians fought battle after battle on English and Scottish soil; that they at one time held England tributary; occupied portions of Ireland, including Dublin, and compelled the sovereign himself to do homage; that they seized and held absolute possession of Shetland, the Orkneys, the Hebrides, and the Isles of Sodor and Man; that they were the direct ancestors of the Normans, who for generations ruled England, and whose blood mingles equally with the Saxon in the English of the present day; and that they were the earliest discoverers of the American continent, whose coast they seem to have explored as far as the southern point of Florida; we cannot but recognize that these people play an important part in the early history of England and America, and that their sagas may well possess for us an interest which they would scarcely inspire among the nations of southern Europe.

Those who have been accustomed to associate the style of Carlyle with every thing that is inflated, inverted, and grandiose, will be

surprised to find in the present work qualities exactly the opposite. The language throughout is terse and abrupt; words are omitted which seem essential to the sense; and whose absence in some instances gives to the expressions a sense entirely different from that intended to be conveyed, as in the following instance:

"Rolf, the Ganger, speedily got into his ships again, got to the coast of France with his sea-robbers, got infeoffment by the poor King of France in the fruitful, shaggy desert which is still called Normandy, land of the Northmen; and there, gradually felling the forests, banking the rivers, tilling the fields, *became, during the next two centuries, Wilhelmus Conquestor.*"—p. 13.

We find throughout such an absence of the usual articles and connecting phrases, that the book reads more like the jottings in a note-book, or memoranda for a proposed composition, than a finished work. As for the phraseology, it has not only ceased to be grandiloquent, but becomes at times positively slangy and vulgar.

These peculiarities may be the result of a close adherence to the Icelandic manuscripts, from which most of the work is taken. For it is a remarkable fact that nearly all the history of the old Norse kings has been preserved in Iceland rather than in Norway. The Icelanders have always been a comparatively literary race, and in their secluded position availed themselves of the long winter evenings to prepare the records for which the Norwegians themselves were too much occupied with their perpetual wars. These old sea-kings were a picturesque race—and in reading of them we not only recognize the qualities of their descendants—Cœur de Lion and the Black Prince—but many of the traits of the heroes of the Homeric epos. As Carlyle justly remarks, the figures of Olaf Trygvesson and Olaf the Saint, are not dissimilar to those of Achilles or Diomedes, lacking, of course, the magic veil of poetry which Homer cast over his heroes, but perhaps, for this very reason, more true to fact.

These Norse kings appear to have been in perpetual conflict, not only with one another and foreign powers, but also with their own subjects. Their rule was essentially that of the strongest. The more frequent conflicts appear to have arisen out of their efforts to compel the old Bonders to embrace Christianity, which, though readily adopted by the different sovereigns, proved any thing but acceptable to the people. The history of Norway is continued to its incorporation with Denmark, A. D. 1397.

In "The Early Kings of Norway," Mr. Carlyle has given us a very interesting work, notwithstanding certain defects of style; which new-style, in spite of its abruptness and homeliness, we vastly prefer to the old, of which he favors us with a specimen at the close of the work, in the epilogue.

The essay on the Portraits of John Knox is in marked contrast to the preceding work, written in a clear, simple, nervous style, entirely

free from the usual faults of this author. The inquiry as to the genuineness of the different portraits is not particularly interesting. They appear to have been all taken from the Beza portrait, which Carlyle justly describes as "a blot of ignorant confusion."—(p. 182.) Beza had evidently never seen Knox, and only guessed at his appearance as he did at a great part of his history. The Verheiden and the Torphichen portraits are evidently copies of the same, although the latter has contrived to lengthen and darken the face until it wears an aspect positively Jewish. The Somerville portrait, which Carlyle believes to be a genuine likeness, presents a face altogether superior to the others, but with some points of resemblance, which show that Beza may have had some indicia on which to frame his *Icon*. The Goulart portrait is evidently a likeness of Tyndale. The interest of this essay is derived not so much from the discussions about the portraits, as to the admirable sketches of Knox himself, excerpts from his writings and anecdotes of his personal history, of which the author justly remarks :

"Perhaps it may be possible from these, even on the part of outsiders and strangers to Knox, to catch some glimpses of his inward physiognomy, though all credible traces of his outward or bodily lineaments appear hitherto to have fallen impossible."—p. 205.

Fears for Democracy, regarded from the American point of view. By CHARLES INGERSOLL. 8vo, pp. 297. Philadelphia : J. B. Lippincott & Co. 1875.

THE unsatisfactory condition into which our American government has been subsiding for years has called forth the gravest anticipations from all earnest and thinking people; and many of the warmest friends of republican institutions have begun seriously to debate the question, whether they are not, after all, destined to prove a failure; in other words, whether they are not rapidly tending toward extinction, or, rather, absorption into a centralized and quasi-monarchical government, republican only in name. It is to these honest doubters that Mr. Ingersoll addresses this *brochure*; in which he shows that, while the situation is undoubtedly grave, the fault is not in the institutions, but in the neglect of the citizens themselves; and that no point of demoralization has at any time been reached which cannot be effectually remedied by prompt action, earnest patriotism, and conscientious attention to duty, on the part of the people, which is, and will always continue to be, the governing power, so long as it does not voluntarily or negligently delegate its authority into the hands of incompetent or unprincipled substitutes.

Mr. Ingersoll takes up the history of democracy from the outset. It is shown in the first instance that democracy is no natural system.

"Through men's weakness, the inclination is to power; to glitter and show; to the aristocratic; to high birth, with wealth for its accessory, and the qualities of the man consigned to the chapter of accidents. This yearning is seen in every country. It is seen in the United States in the ridiculous assumption of titles of honor, and the adoration of foreign rank, with a certain uneasiness at having none of our own."—p. 11.

At the time of the Revolution, the ideas of the educated classes in America were far from democratic; but democracy had nevertheless become a social fact, and, with the change of government became political as well as social. It was disclaimed by the leaders; but it was inevitable.

"Democracy was a fate, and the only open question was, how much democracy?"—p. 14.

The men who met in convention in May, 1787, regarded the inevitable growth of democracy with dread. Their one object was to curb it within bounds. That they yielded only so much democracy as the people were determined to have, is evident from Washington's answer to the question what laws he had given his country. "As good as they can bear." The independence of the legislative, executive, and judicial departments; the life tenure of the judiciary; the strong opposition made to conceding the election of either branch of the legislature to the people; and the strenuous efforts in the convention to give to the legislature the choice of an executive; all show that the power of the people was regarded with distrust. But the expression of the popular will was too strong; and democracy asserted itself by the mouths of those very men who were conscientiously most opposed to it.

"Thus the convention, so undemocratic in faith, was democratic in works, and found access to rule and order from the confusion which had prevailed since the close of the war, by the wide door of democracy."—p. 71.

For some time after the framing of the Constitution, the government remained in the hands of the federal party, which comprised most of the statesmanship and education of the country, and whose fears of the democratic principle were unchanged, and its efforts to resist its expansion throughout the country. For this very reason it was unable to continue in power. Washington and Adams, with the statesmen who surrounded them, had done nothing to forfeit the confidence of the people; but they mistrusted the people, and the people, in return, mistrusted them.

"There was a mutual terror. Among the federal leaders it was the terror of the mob—among the people at large, a terror of monarchy. Each thought a monster was to be loosed on them."—p. 93.

The long continuance of democracy at the head of our government, and the satisfaction which, for a quarter of a century it continued to

impart, is undoubtedly due to the peculiar wisdom of the first three democratic administrations. Jefferson, Madison, and Monroe, although democrats, had been reared in the same school of statesmanship with the framers of the constitution—to which number, in fact, two of them belonged. Their government was, accordingly, calm, temperate, and judicious. But the expansion of democracy among the people had developed new elements, which the founders of the government, or even of the party, had not foreseen. The presidential office had become an object of ambition. The contest between Crawford, Adams, Jackson, Calhoun, and Clay, was a struggle for popular power. Here Mr. Ingersoll points out one great cause of the decline of worth and principle in American democracy.

"To-day the American looks back, and asks himself the question: Are personal ambitions the cause that so much true democracy has become nothing but falsehood, or are they only an attending circumstance, the cause lying deeper?"—p. 117.

It may occur to some readers that Mr. Ingersoll has here stated the great, perhaps fatal, defect in the principle of democracy in its extended sense, as distinguished from simple republicanism. This is, of course, too profound a question to be discussed within the limits of a brief review like the present; but the fact remains, that, under three democratic administrations of unexampled excellence, this pernicious spirit arose and expanded, till it threatens to overshadow our whole land. Whether this be due to the development of democratic principles, or simply to the general expansion of the wealth and population of the country, is a question which we will not undertake to decide. The change itself the author distinctly recognizes:

"Since we worshipped the sober democracy of Mr. Jefferson, its altars have been profaned with corruptions and environed with perils which in his time were unknown."—p. 121.

The main feature of the present evils, as Mr. Ingersoll distinctly points out, is that government has ceased to be responsible to the people. Although the people are supposed to appoint delegates, and the delegates candidates, the people have ceased to perform their part, and another power—that of the ambitious party leaders—has usurped the people's place. This is forcibly instanced in the nomination of Presidents Pierce and Lincoln, who, when offered as candidates, were almost unknown. Under the first of these presidents commenced the dissensions which culminated in the war of secession. Had the other not, from his very obscurity, been assumed to be the mere tool of a new and dreaded party, his election might not have been made in the South the watchword for rebellion.

Mr. Ingersoll has well shown that present party organizations are such that every interest is bound up with presidential patronage and

aspirations. The main question asked as to the qualifications of any candidate for even the smallest political office is whether he favors the aspirations of this or that candidate for the presidency. Certain organizations have obtained power to control the votes for every office, from the lowest to the highest. Thus every election is the President's—that is, for or against him.* Thus the spirit of local independence is virtually expelled.

“Such is the power that corrupts the politics of the country, and brings upon democracy doubts which are thickening around us. Suffrage represents, not the people, but combinations that usurp their place, and whose contrivances are the counterfeit of the popular will.”—p. 127.

The secret of this state of affairs is, as Mr. Ingersoll justly intimates, the citizens' neglect of duty and indifference to the task they took on themselves—“the task of the control and mastery over those who serve them”—(129). The average American citizen does nothing toward procuring a representation of his will beyond simply depositing his ballot at the poll. Is it not, however, possible that the secret may lie a little deeper than this?

Mr. Ingersoll dwells with severity, not, perhaps, undeserved, on the extension of the right of suffrage to a multitude of ignorant negroes; but it may well be doubted whether the negroes are any more incompetent, as they are certainly not more venal, than the thousands of white voters who are made citizens annually, for the avowed purpose of trafficking in their votes at the election which may be approaching.

The history of the slavery agitation is very thoroughly and ably discussed. Mr. Ingersoll has shown that the South hopelessly damaged their cause at the Charleston Convention, by abandoning the principle of State equality to set up the absurd dogma of the inalienable right to establish the law of slavery in every territory by carrying a single slave thither. The course of both parties, North and South, at the commencement of the secession movement, is severely commented on. The government at the North had passed into the hands of office-seekers and placemen, many of whom were willing to let the South drift out of the Union altogether, if, by that means, they could continue themselves in power. The South, on the other hand, wanted, not disunion, but justice; which the people at the North were generally desirous to give them. But the South, like the North, was in the hands of ambitious leaders, who had motives of their own for breaking up the Union al-

* In this city many will remember when the then U. S. District Attorney was actually removed from office by the President, because he had seen fit to vote against the candidate for Mayor of New York whose pretensions had been approved at Washington.

together; hence the attack on Fort Sumter, after which war became inevitable.

"Negro slavery found and left, after all the agitation of it, in the people of the non-slave-holding States, a feeling as true to the slaveholders as to themselves; but instantly the cry was war, when the affront came at Fort Sumter."—p. 218.

The political history of the United States, after the war, is fully, and, in some instances, scathingly dealt with. Here, however, Mr. Ingersoll overlooks one fact, that the usurpations of the party in power would never have been possible but for the incendiary course of certain leaders of the opposition, stirring up the South anew, destroying the "fine temper," of which General Grant had spoken, and stimulating them indirectly to verbal and even actual outrages, which made the harsh course of the Government appear, whether correctly or not, a necessity. It was the old story of wrong on both sides; and of parties, not the people, controlling public action.

The remedy which Mr. Ingersoll suggests is Federalism in its high and true sense; namely, the people taking into their own hands the affairs of the States, cities, counties, and townships, and thus, by their own conduct, depriving the centre of that usurped power of the States, which, as he justly remarks, is not wholly due to the war and the party now in power, but a growth which had been sedulously cultivated for thirty years before the war began.

"There is not one fault of the institutions of the country, which they vainly would attempt to correct by constitutional change, that is not open to correction by the people themselves. Let the people so administer them as to give, in the Union, their independence to the States, and in the States, their independence to local governments."—p. 296.

It will, of course, be remembered that Mr. Ingersoll is a politician of strong partisan feeling, and that, therefore, there will necessarily be much in his book with which those only of his own party will agree. At the same time, the *brochure* contains no small amount of wisdom, and much valuable advice, from which all, without respect to party, might equally profit.

Spain and the Spaniards. By N. L. THIÉBLIN. 16mo. pp. 404. Boston: Lee & Shepard. New York: Lee, Shepard & Dillingham. 1875.

THE reader who opens this book with ideas of romance or poetry derived from Don Quixote, Gil Blas, or Washington Irving, may look for certain disappointment. The Spain of to-day is a very prosaic

region, indeed. If we may rely on Mr. Thiéblin's account, it is no longer even picturesque. The object of the work, to be sure, is not so much to portray Spanish scenery, manners, and customs, as to give accounts of Don Carlos and his generals, the old Countess de Montéjo, the curé of Santa Cruz, and other prominent characters whom he interviews in genuine reporter style. One of the most interesting figures in the book is old General Elio, the leading Carlist commander, and one of the first who formed the early Carlist party in 1833. A life-long conflict his would appear to have been; yet he speaks favorably of the ex-Queen Isabella, and seems to consider her a much better woman and a much better queen than she is generally represented.

Santa Cruz, the bandit curate, is another remarkable character. Savage as any bandit of the middle ages, ignorant to the point of ordering an engineer to blow up an iron bridge with one pound of gunpowder, his cool courage and the complete control which he maintains over his troops, renders him the most formidable of all the Carlist commanders. One more characteristic incident is related of his treatment of a prisoner taken at Endelaza:

"Santa Cruz carried that man for several days with him, but when he learned that, notwithstanding the letters he had sent to the Bayonne papers, giving the particulars of the affair, public opinion in Spain and France still persisted in accusing him of having shot prisoners, he sent word to his captive saying he thought it his duty to justify the accusations of the Liberals, and, therefore, to shoot him."—p. 179.

The warfare between the Carlists and the Republicans appears to have been carried on in a singular manner. They occupied adjacent villages, rarely or never attacking each other, but maintaining a species of mutual watch—the Carlists not being strong enough to attack the Republicans, and the Republicans not sufficiently alert to get at the Carlists.

The dangers of travel would seem, from M. Thiéblin's account, to be very much exaggerated. He appears to have travelled freely without molestation; but what travelling! a bench on the top of a stage-coach, without any support for back or legs, and a mountain of luggage behind, pushing the travellers down whenever the diligence went down hill. And, what was worst of all,

"The coachman, whose box was down below us, was all the way howling horribly, and whipping us right across the face with the interminable whip, the reaction of which, he said, he was unable to control."—p. 167.

Our author has shown us some traits of the Spanish people, which will, if correctly delineated, somewhat modify our general impressions of them. A Spanish mob appears to be the least dangerous of rioters. They will institute a revolution one day, and the next go quietly to a bull-fight. And they are not revengeful. Even Serrano was allowed to

escape in a disguise which would not have baffled very determined pursuers. And the peasantry, if lazy and shiftless, are patient and cheerful under adversity.

"*Quien canta sus males espanta*.—Singing frightens one's ills away, say Spaniards; and, together with the ringing of little bells, acts also as a powerful preventive against the approach of the devil. That is why you seldom meet a genuine Spaniard on the high-road who is not singing, and whose mules' bells are not ringing. And the more hungry they both are, the more loudly the man sings and the mule rings."—p. 259.

EDUCATION.—HINTS FOR NEXT SCHOOL YEAR.

Catalogues of Academies, Institutes, Schools, and Seminaries.

THE few remarks we are about to make here are designed exclusively for parents and guardians. We think it proper to give this timely warning, because we should not consider ourselves justified, under any circumstances, in disappointing the reader by leading him to expect what he is not to receive. Then let none accompany us in our half-hour tour but those who take some interest in knowing which are the best schools, male and female, in this country. Even this class must not expect either descriptions or details. But we shall mention none as worthy of confidence which have not already been described to a greater or less extent in these pages, and not from hearsay, or the representations of interested parties, but from personal observation—the testimony of our eyes and ears.

We have indicated from time to time which, in our judgment, are the best colleges and universities. We have pointed out some additions to that honorable list in another part of our present number. We have often remarked how essential are good preparatory schools to good colleges and universities; nay, we have tried to satisfy the most careless observer, interested in the subject, that the latter cannot exist without the former.

But there are ladies' academies, institutes, seminaries, and schools, which are not merely preparatory, in the ordinary sense of the term—institutions which, while they are not called colleges, afford as high culture and as extensive a scope of knowledge, as even the best of those distinctively known by that appellation. We trust it is needless to say that we do not mean by this any reflection on those female colleges which are confessedly worthy of the name—in fact, worthy of comparison with male colleges of a high rank; we only repeat in other words what we have several times assured our readers, namely, that we know

some ladies' schools that make but modest pretensions, which are vastly superior to some ladies' colleges that make the noisiest and loftiest pretensions.

These facts being plainly understood, we think that no intelligent person will deny that some service may be rendered to the public by placing before it at this season—at the close of the school year—when new school arrangements have to be made, a list of schools, male and female, situated in various parts of the country, which can be confidently recommended.

But let us pause for a moment. It seems there are some who think that, if a school or college is commended this year as being a good institution, it should be spoken of in similar terms next year, or years hence, if any opinion is expressed of it. The slightest reflection will show that this is absurd. No one having any knowledge of the subject need be informed that the character of a school frequently depends on the abilities of one of its teachers. But let us assume that a school owes its high character to the combined efforts of three good instructors, which is often the case. May not one or two of these, or the three, be exchanged for teachers of the opposite character? If they are, should the critic praise on, in order to be consistent? Should the public be assured that the ignorance and imposture of this year are equivalent to the learning and ability of last year, or the year before?

But in order to comprehend the force of this it is necessary to bear in mind a very strange thing; an educational (?) anomaly peculiar to this country; although we can only allude to it now. There are none in the habit of glancing at the newspapers who are not aware that there are various parties in New York who furnish teachers just as coachmen, grooms, chamber-maids, and scullions are furnished. With the enterprising people who furnish the teachers the question is, not how much the candidate knows, but how much he will pay. No matter how ignorant he is, he can have any amount of salary, "when his turn comes," if he will only deposit the corresponding fee, just the same as one pays from one dollar to twenty dollars for a lottery ticket or accident insurance ticket, according as he is prompted by ambition or avarice. The number of poor, credulous men and women, who have lost their remaining two or three dollars by this plan, would seem fabulous if the actual figures were stated. Sometimes, though very rarely, a good teacher, who is in need, resorts to such places. A principal of high reputation, happening to need his services, employs him. The principal, being frank and honest, cheerfully bears testimony, in due time, to the abilities of his new teacher, and, of course, does not deny, when called upon to state the fact, how he got him. This statement is copied or quoted in a circular, with as many similar statements as can be procured; and it is easy to understand that, although its author has been actuated by the most honorable motives,

on one side it serves as a rich bait ; on the other as a two-edged sword. In a word, there are hundreds who depend for their teachers on a system which, in Germany, France, Denmark, and Sweden, is held to be downright *escroquerie*, and the practice of which subjects its disinterested votaries to fine and imprisonment.

But to return to our proper subject. In order that we may not seem to indulge in any undue partiality or favoritism, we will present our select list in alphabetical series. There is no country, having the slightest pretensions to politeness, in which the sentiment "*Place aux dames*" does not find a hearty echo ; but in no other sphere can woman possibly place herself, outside that of the essential domestic duties, in which she is entitled to more honor than in the class-room, surrounded by her pupils. The greatest thinkers of antiquity tell us in their own sublime and impressive way, that to teach, to cultivate the human intellect, is divine ; accordingly, we hold that she is the best priestess who gives the best instruction.

The first on our list, in alphabetical sequence, is the *Chegaray Institute*, at Philadelphia, conducted by a lady who is a distinguished member of a family of female educators, whose fame as such is co-extensive with this country. That there is no other school equal to Mme. D'Hervilly's so near the University of Pennsylvania, is not very high praise, we are aware ; but it should be remembered that it was because there was nothing which that good-natured city needed more than a first-class young ladies' school that the famous Chegaray Institute was transferred to it from New York.

Cottage Hill Seminary, at Poughkeepsie, is one of the best institutions for young ladies in the "City of Schools." Its system of teaching is liberal and enlightened, and it is conscientiously and successfully carried out. Prof. Wetsell has had ample experience as an instructor, and he has profited by it to the full extent—or, rather, his pupils profit by it.

The *Gannett Institute*, at Boston, is within the atmosphere of a different institution from the University of Pennsylvania. Although its principal is himself a first-class educator, and has a well-selected corps of resident assistants, he secures the additional aid of several of the Harvard professors, each of whom has attained distinction in his particular department.

Since the *Hudson Young Ladies' Seminary* was pretty fully described in our last number, it is almost superfluous even to mention it here ; but, as the public has so defective a memory, we may remark that our estimate of the Misses Peake's institution has been more than confirmed by letters which we have received from Hudson, Claverack, and certain other localities in that region.

Locust Hill Seminary, Yonkers, is the only really good school for

young ladies between New York and Poughkeepsie that we know or have heard of. It is conducted by a lady who is thoroughly qualified for the important and honorable position she occupies, and we have seen ample proof that her qualifications are turned to the most judicious account for the benefit of her pupils. Let those who doubt this visit her Seminary, and then all the female institutions at Tarrytown. If they do not agree with us on their return, we will pay the expenses of the trip, provided they indulge in no more expensive luxuries than we do ourselves when making similar researches.

Maplewood Institute for Young Ladies, Pittsfield, Mass., possesses many advantages; situated as it is amid the most picturesque and beautiful scenery of the Attica of America: affording on one side a view of the famous Saddle Mountain, and on each of the other three sides extended views of the Hoosac or Taghanic Mountains. But better than the mountains, the valleys, the tiny lakes, the brooks, and even the finely-shaded, tastefully-adorned grounds of the Institute, is its comprehensive and excellent system of teaching. We can also testify that the principal of Maplewood is one of the good, sensible educators, who bear in mind that the physical as well as the intellectual part, even of a female student, needs nutritious, wholesome food.

Poughkeepsie Female Academy has no superior on the Hudson or elsewhere. Nowhere have we seen more unmistakable evidences of high culture. None who know us will think that we indulge in any favoritism or injustice, when we say that, after we had heard several recitations at Vassar College, and as many at the Poughkeepsie Female Academy, our sincere opinion was that the latter was much more thorough than the former, and produced, in every respect, more creditable results.

Mlle. Rostan's School is acknowledged by all competent, impartial judges who are acquainted with its peculiar character, to stand at the head of all the institutions of its class in the city of New York. The lady who conducts it, and whose name it bears, is a trained educator of the highest rank. She thoroughly studied her profession in Paris, was examined by the most exacting board of educators in France; and how well deserved was the diploma she received from that board many years ago, has been amply proved during the past decade by the large number of her *élèves*, whose superior accomplishments are readily recognized in the most refined society.

St. Mary's Hall, Burlington, N. J., met with a sad affliction last autumn. Very few schools anywhere are more delightfully situated. The Delaware, in one of its broadest, deepest, and brightest windings, glides swiftly in front of the school. The grounds are ample, and finely shaded with both forest trees and shrubbery. In a word, as our readers may remember, it reminded us of some portions of Milton's de-

scription of Eden. The place had always been noted for its salubrity. But no institution, however favorably situated hygienically, can always expect to enjoy immunity from fever. The mere obstruction of a drain for one week may generate the typhoid virus. We have not learned what the cause was in this instance, but we are sure it must have been accidental. Having seen the school in a very flourishing condition, and remembered that no students, male or female, we had seen, looked more remarkably healthy, we were much pained to hear that several of the young ladies had been prostrated by a sudden and violent attack of sickness, and that the school had to be closed. Very soon after, however, we received the gratifying intelligence that the disease had disappeared without having done much damage, and that there need be no fear that it would return. This assurance, on the part of the physicians,* has been verified thus far, and we do not think there is the least danger of any similar outbreak in the future.

Inasmuch as *Fort Edward Institute* educates both sexes, it is entitled to rank, in our present pantheon, between the female and male institutions, more especially as it is incomparably superior, in every important respect, to all the other schools we have visited in which both sexes recite together in the same classes. At Fort Edward the young ladies are as much separated from the young gentlemen, except while they are in class, as they could have been had the different departments they occupy been a mile apart. As for the character of the instruction given at this institution, we need not give our estimate of it any more definite expression at this time than to remark that, if the trustees of Dickinson College could have placed at the head of that institution, five years ago, an educator like Dr. King, instead of being, as it is now, only a third-rate college, it would have ranked with the very best in our country.

* The following report, for which we cheerfully make room, speaks for itself:

“Philadelphia, Feb. 12, 1875.

“I have to-day inspected St. Mary’s Hall, Burlington, and find that the cause of the typhoid disease which prevailed there in the beginning of the winter has been removed.

“The alterations made, and the precautions adopted, in accordance with the recommendations contained in the Report of my inspection of 7th January, are in my opinion sufficient to prevent a recurrence of that disease, and to improve greatly the general sanitary condition of the School.

“Pupils may therefore return to the Hall without fear that their health will be affected by any of the influences which produced the recent outbreak of sickness.

“JOHN L. LeCONTE.

“With the opinion of Dr. LeConte, as expressed in the above Report, we fully concur.

“FRANKLIN GAUNTT.

“J. HOWARD PUGH.”

The Alexander Institute, at White Plains, N. Y., is a pleasantly-situated, well-conducted military boarding-school, where both the minds and bodies of the students are intelligently and successfully disciplined.

Dr. *Holbrook's Military School*, at Sing Sing, N. Y., is inferior to none. Men, or women, of intelligence, who know the head of this institution, need not be informed that he is a thorough instructor. The school is situated about a mile from the village of Sing Sing, in the midst of as picturesque and beautiful a landscape as we have anywhere seen. Intellectually, morally, and physically, the students of Dr. Holbrook receive the best training.

Our readers will remember how much pleased we were on our visit to *Poughkeepsie Military Institute*, which we found in charge of a gentleman who—while apparently he has not reached the meridian of life—has an experience as an educator in Massachusetts and other parts of New England which would seem to imply almost old age. Be this as it may, Prof. Jewett proves, without any ostentation, to all whom it may concern, that he is old enough to understand what constitutes a substantial and wholesome pabulum for the stomachs as well as the minds of his pupils.

There is no school on the Hudson, or, indeed, anywhere in this country, that we have known longer than *Riverview Academy*, Poughkeepsie; and we can truly say that we have never heard a report of it from any intelligent person which was not eminently favorable. Even the rivals of Prof. Bisbee bear testimony to his indefatigable assiduity, and unswerving fidelity, as an instructor. None who travel on the magnificent Hudson need be reminded of so conspicuous, large, and handsome a structure, as Riverview Academy, situated, as it is, on an eminence which would seem as if intended by nature as a most appropriate place for the development of mind and body.

The alphabetical form of our series has placed *The Selleck School*, Norwalk, Connecticut, at the end; but our readers know that no preparatory school in America is entitled to higher rank. Certain it is that we have not seen one anywhere, that makes a nearer approach to our ideal of perfection, as an institution designed to prepare boys for college or for business, according as their parents or themselves may elect. We can truly say, that we have seen the classic languages more intelligently, and more faithfully translated at Selleck's School, than at colleges like Dickinson and Rutgers, not to mention colleges of less pretensions and lower grade; and we can bear testimony with equal confidence—a confidence confirmed by the voluntary assurances of grateful fathers and mothers, belonging to the most respectable classes of New York and Pennsylvania, as well as New England—that no school approximates more closely to a model home for its students.

On Teaching: Its Ends and Means.—By HENRY CATHERWOOD, LL.D., F. R. S. E., Professor of Moral Philosophy in the University of Edinburgh, and Chairman of the Edinburgh School Board. 18mo., pp. 114. New York: G. P. Putnam's Sons. 1875.

"*Quis doceat docentes?*" is a question which has been vainly asked for many generations. Normal schools have attempted to answer the inquiry, so far as relates to procuring the requisite knowledge; but whence is the teacher to acquire the patience, the self-control, the knowledge of character, the system of discipline, and, above all, the faculty of imparting instruction, without which the mere possession of knowledge is apt to prove of little or no avail. As the introduction to the work before us justly remarks:

"While yet on the benches of the student's class-room, the candidates for office are constantly led to distinguish between knowledge and teaching power. They find a difference among instructors. It is not always the man who knows most who proves himself the best instructor. The beginner in teaching needs to carry with him the recollection of this difference. When he passes from the students' bench to the position of command on the floor of the class-room, he obtains fresh evidence every day that much more is wanted there than is implied in drawing his stores of information."—p. 2.

The incompetence of teachers, of which complaint is often and so justly made, arises as often from the absence of one or more of these very necessary qualifications, as from deficiency of knowledge and intellectual ability. It is the practical test which is applied and which fails. This want the little volume before us has undertaken to supply, and has so done with a modesty, candor, and intelligence which must commend itself to all readers.

The first quality which one who aspires to be a teacher should acquire must be the government of self; for, without self-government, it were vain to attempt to govern others. Accordingly, it is to the art of self-government that the first chapter of this work is devoted. For the acquisition of this quality no particular instructions can be given, for it is a habit which can be acquired only by personal conflict with the difficulties which beset the teacher's path; but the author judiciously points out what the chief of these are, and thus warns the inexperienced instructor for what particular trials and temptations he should be prepared. The chief difficulty he has to encounter will necessarily arise from the specialties of disposition in individual pupils, which require to be managed by other than the ordinary rules. In the author's words: "Your peculiar children are certain to discover their peculiarities at the most inconvenient times."—(p. 17.) For these it is especially necessary to be prepared, and, if possible, by some previous study of the character, qualified to meet it. But, even where these idiosyncrasies do not exist, in the usual routine of school management—the repression of common acts of disorder, and the control of an ordinary

assemblage of pupils—little can be achieved without the habit of self-control well established. "Nowhere can a man be more thoroughly tormented than in the school-room if he lack power of command."—(p. 23.)

Having acquired the control of self, the teacher is better qualified to learn how to control others. Accordingly, the second chapter is devoted to the subject of school discipline. It should, of course, be kept in mind, that the discipline of a school is to be enforced principally for the sake of the instruction—not the instruction subordinated to the discipline. Still, since instruction cannot be effectually conveyed without the maintenance of proper discipline, the latter becomes a highly important element in the system of education. Much harm is, however, done by the unwise habit of excessive speaking on every subject, on which reproof is required; or, in the author's words:

"Needless speaking is an offence against good government, as in the scholar it would be a breach of discipline. In every case, it should be generally felt that there was real occasion for speaking. Besides, it must be remembered that even appropriate counsel may be overdone by frequency of repetition. Warnings lose their force if they are incessantly reiterated, and this unfortunate result is more rapid if they are invariably shouted at the highest pitch of the voice. As has been well said, 'Nothing more impairs authority, than a too frequent or indiscreet use of it. If thunder itself were to be continual, it would excite no more terror than the noise of a mill.' Incessant fault-finding involves a rapid evaporation of moral influence."—p. 31.

All these considerations are, however, but preliminary to the great work of instruction. For this, the first requisite with pupils is to secure their attention. No amount of *memoriter* exercise will be of much avail, until this is insured. Attention in most instances awakens comprehension; but attention in the young can seldom be secured, without exciting their interest. It becomes, therefore, the duty of a teacher to propound his instructions in such a manner as to interest his hearers in what he is saying. This is easily accomplished by putting statements in such a manner that the pupil shall be induced to ask questions, which should always be encouraged, and, as far as possible, satisfactorily answered.

Another important medium through which knowledge is imparted is the eye. Here the black-board comes into play as a useful auxiliary, both in concentrating the attention of the listener and in quickening his comprehension. At the same time we are reminded that the youthful memory requires to be stored with much that is beyond its present capacity of understanding. The memory of children is usually much stronger than their logical perception. Accordingly, much has to be acquired before the faculty of acquiring and retaining is weakened by time, the comprehension of which has to be reserved for future years. This, however, constitutes the inevitable exception. Whatever the

young learner is at present capable of comprehending should, at once, be fully elucidated; whenever his interest is sufficiently awakened to demand explanation, such explanation should be vouchsafed. By this process the strongest and most lasting impressions are made.

In connection with instruction comes the formation of the pupil's character. This, though, of course, not the main object of the teacher, is one which should never be overlooked. In the concluding chapter the requisites of moral training are clearly and succinctly set forth. The first is, "intelligent sympathy with the children in the difficulties they experience while attempting to control their conduct."—(p. 74.) For this study of character is necessary as well as careful discrimination. Here comes in an important suggestion, which every teacher should keep in mind:

"He cannot form the character, but can only aid the pupil in efforts to form his own character."—p. 77.

To fulfil this task the teacher must individualize. He must adapt himself to the peculiarities of his pupils. His great object must be, in the words of Mr. Catherwood, "helping the scholar to help himself in what must be his own work."—(p. 81.) Above all, he must secure for himself the respect and affection of his pupils. Without these, as the author justly remarks, he is powerless. The importance of a work like this can be overestimated only when it becomes possible to overestimate the influence of the teacher in moulding the character of the rising generation. How great must be that influence we may infer from a fact mentioned at the close of the volume:

"During the Franco-German war the oft-repeated remark was, that the school-master had gained the German victories. The fact was clearly established, Germany had the best intelligence of the country in the ranks."—p. 112.

Such is the influence of the teacher, and for the fitting exercise of such functions no amount of preparation can be excessive. Hence we can realize the value of suggestions such as are contained in this little volume; suggestions designed to teach him who aspires to teach others.

BELLES LETTRES.

Le Brigadier Frédéric. Histoire d'un Français chassé par les Allemands.
Par ERCKMANN CHATRIAN. 16mo, pp. 265. Paris: J. Hetzel et Cie. 1875.

NOTWITHSTANDING the general feeling that France was entitled to little sympathy in her late disastrous war with Germany, it is impossible to read these pages without a strong feeling of commiseration for the unhappy Alsations, who were rudely driven from their homes, and of corresponding indignation against the Germans, who used their victory

so remorselessly. We have here the simple story of a brigadier forester, who, having occupied for many years the position which had been held before him by his wife's ancestors for four generations, and to which he was to be succeeded by the betrothed husband of his daughter, is suddenly torn from all that he loves, and driven first from his home and finally from his country. He is introduced to the reader as leading a life of unusual tranquility and happiness, clouded only by the loss of his wife, for which he has found consolation in the devotion of his daughter, Marie Rose. The first warning comes in the shape of numerous German visitors, apparently *commis-voyageurs*, who make long sojourns in the neighborhood, familiarize themselves with all its details, and are, in fact, spies sent to learn all about the country with a view to the war which is anticipated. Then follows the war; the surrender at Sedan; and soon after, troops of immigrants are seen passing through the territory, evidently brought thither to settle in Alsace and possess the conquered French territory. Then comes a regular occupation of the place by German officials. The foresters are all required to take the oath of allegiance to King William; and on their refusal are driven from their posts. Frédéric removes with his daughter and her aged grandmother into a poor inn in a neighboring village, where he hopes to be safe, if not happy. He departs, sadly remarking:

"Heureux ceux qui ne prévoient pas le lendemain, et que l'Eternel gouverne seul sans lois, sans empereurs et sans ministres. L'écureuil, le lièvre, le renard, tous les animaux des bois et de la plaine reçoivent leur fourrure nouvelle à l'entrée de l'hiver; les oiseaux du ciel regoivent un plus fin duvet; ceux qui ne pouvaient pas vivre dans la neige, faute d'insectes pour les nourrir, ont reçu de grandes ailes, qui leur permettent d'aller chercher un plus beau soleil. L'homme seul ne reçoit rien. Ni son travail, ni sa prévoyance, ni son courage ne peuvent le préserver du malheur."—p. 121.

As the disasters to the French arms augment, Jean Merlin, the betrothed of Marie Rose is impelled to join his country's defenders. When this is discovered, fresh troubles accumulate upon poor Frédéric. First, his cattle are seized by a French renegade who is in favor with the German officials; then, for denouncing the robber, he is commanded to leave Alsace. He is obliged to depart alone, for the grandmother is unable to travel, and Marie Rose must remain and nurse her. When, at last, the death of her grandmother enables the young girl to join her father, her own health is breaking down in consequence of a ruptured blood-vessel occasioned by a blow administered by one of the German soldiery. Her end is hastened by the news of her lover's death in battle; and Frédéric, alone and childless, is sent by his friends to Paris, where he arrives in time to witness the horrors of the commune—Frenchmen destroying one another, while the Germans look on and rejoice.

Here he passes the remainder of his days, rendering what assistance he can to the Alsatian exiles whom he meets, and thanking Heaven that his

life is still enabled to be not altogether useless. The story, though intensely sad, is simple and touching, and can not be read without emotion. The book will excite all the more sympathy from the tone of calm dignity in which it is written; not attempting to salve the national vanity, but honestly placing the blame of the misfortunes of France where they are due—on the bad government of Napoleon III. In the concluding sentences, the author urges the French henceforth to choose for their rulers, honest, disinterested, and patriotic men. Under such, he holds forth to France the hope of regaining her lost frontiers; otherwise he warns her that

"Ce qui est arrivé aux Alsaciens et aux Lorrainiens, leur arrivera province par province; il s'en repentiront mais trop tard."—p. 264.

To Germany he addresses a few words of stern and solemn warning, reminding the Germans that it is a dangerous position to be a source of terror to the world. He concludes:

"Ils sont grisés par leurs victoires, et ne se réveilleront que lorsque l'Europe, fatigué de leur ambition et de leur insolence, se lèvera pour les remettre à la raison; alors ils seront bien forcés de reconnaître que si la Force prime quelquefois, le Droit et la Justice sont éternelles."—p. 265.

OUR RAILROADS.

Reports of Railway Companies, with various other Documents illustrative of the Condition and Management of Different Lines.

THOSE not in the habit of travelling beyond a limited distance from our large cities, have but little idea of the condition or prospects of our railroads. We confess we had entertained very erroneous views on the subject ourselves, until we were afforded an opportunity recently by travelling much farther into the country than usual, of judging from personal observation of the amount of progress actually made. It was not until we went some two hundred miles from New York or Philadelphia, that we began to comprehend how it is that so many railway companies become bankrupt, or are forced to allow their mortgages to be foreclosed. And the further we proceed the more obvious does the reason become, until finally we are satisfied that not more than two or three roads are doing a remunerative business.

In illustration of this, we may remark that we have travelled hundreds of miles by day, as well as by night, with not more than two or three persons in the same car with us; in not a few instances we had a whole Pullman car to ourselves. We had experiences of this kind between Pittsburgh and St. Louis, and between St. Louis and Chicago; and there were several cars on each train that had no better report to make. Had it been desirable we should have found it difficult, if not impossible, to account for the strange anomaly that, after adding

hundreds of miles to our distance from New York or Philadelphia, we find huge placards posted up in all directions, showing that the amount of fare demanded at this point is not a penny more than we had found it the day before, hundreds of miles nearer home. This may well seem incredible. Who, then, will believe that, at least in one instance, we found the fare to New York in an inverse ratio to the distance? That is, instead of finding the fare back increased, on going a hundred and fifty miles, we find it diminished three dollars! Thus, for example, this curious paradox was presented to us at Terre Haute, Ind. Our first theory in attempting its solution is, that there are not a few people in that honest town whom the railroad company that offered to sell its tickets so cheap would like to transport as far off as possible. But we presume we need not say now that this was not the cause. On reflection, we recalled the fact, that several years ago, while the boat-fare to New York from Albany was only 25 cents, it was 50 cents from Hudson, 75 cents from Poughkeepsie, etc.,—that is, it was in an inverse ratio to the distance as far as Yonkers, where, all of a sudden, the fare to New York became just the same as that from Albany! To this it is almost needless to add that the railroad anomalies we have thus briefly alluded to, are the natural results of undue competition.

While revolving these various topics in our mind, on reaching the hotel,* wondering how long certain small companies could continue to exist under such circumstances, we happened to take up a copy of the Philadelphia North American and Gazette, dated May 6, 1875, in which we find an elaborate and thoughtful article, on the Pennsylvania Railroad. Finding that its general views are in remarkable accordance with the experience we have had for some days, we cut it out and transfer it to our portfolio, in order that we may be able to quote from it at a future time. Having had a sufficient opportunity in our peripatations to realize the vast magnitude attained by this road, we read the following with no slight interest:

*Alluding to the hotels reminds us that there was scarcely one we had occasion to stop at during our tour, whose bill of fare did not announce something "à la Windsor," or "Windsor style." One had "calf's head, Windsor style;" another, "fricandeau of veal, à la Windsor;" another, "terrines de foie gras, Windsor fashion," etc., etc. In the first and second instance we ordered the dish thus labelled, but in each case the imitation proved so sad a counterfeit that it reminded us of the waters of Tantalus. The third time we did not care to examine, having concluded that it was safer to wait for the original article.

To this we beg leave to add one remark, for the benefit of such travellers as are unfortunate enough to have infirm teeth. We could not help thinking that, although an extensive display of white marble is a very good thing in its way, travellers would admire it much more than they do if they could regard it as some guarantee that the mutton, the beef, and the fowl are not beyond a certain age.

"The great interest attached to the change in the dividend of the Pennsylvania Railroad Company affords a fresh proof of the importance attained by that corporation. It could scarcely be otherwise with a company whose capital is four hundred millions of dollars, and whose control extends over six thousand miles of roadway. A machine so complicated no doubt demands for its management abilities of a high order, but experience has demonstrated very clearly that the safest of all rules for the conduct of its affairs are those of plain, simple, old-fashioned common sense. The first of these is not to go any further than the way can be seen clearly, and this, we must admit, has not always been attended to, though it seems to be fully recognized by the new management. The second rule is to assume no burdens that are not necessary or unavoidable, and to avoid all possible embarrassments. In other words, *the Company must carry as little financial dead weight as possible, and must not be converted into a general hospital for the care of debilitated railroads.*"

We knew from an experience, by no means agreeable, that the "debilitated railroads" were no myths, but provoking realities, which sometimes reminded us of the stage-coaches of olden times. But we read on thus:

"Most of the leased lines would have done better in a financial way had not the Company been obliged to make very heavy expenditures for new rolling stock, bridges, sidings, stations, additional trucks, etc., which have added greatly to the value of the investment. *The most serious load is that of the southern lines, which are a source of loss and constant outlay, and will continue to be so until the width of the lines shall be decreased and the dead weight of the trains thus reduced, as the southern business is nowhere sufficient to warrant the wide gauge of the railways.*"

There is not a remark here to which we could deny our assent. We had seen several of the new bridges, stations, etc., along the whole extent of the "Pan Handle Route," and were struck with the immense expenditure they must have involved. Indeed, we could not help thinking that it would require an enormous revenue for years to come to requite the company for so vast an outlay. But the North American, which is evidently well informed on the subject, thinks differently, as may be seen from the following additional extract:

"The greatness of the capital, resources, and annual revenues of the Company is such that it is believed the time has arrived when it shall cease to be a borrower, and become the great leading capitalist. This we assume to be the policy to which the Board has turned its attention. It was the policy recommended in the report of the investigating committee, and approved by the Board and the public, and to carry it into effect it is required that the Company shall *avoid all new incumbrances*, and get rid as soon as possible of all outstanding and unsettled embarrassments. The constant increase of the stock and bonded capital of the Company piles upon the latter increased annual burdens for interest and dividends, and diminishes the cash means available for extensions and improvements."

In our recent tour we have travelled more or less on each of the three principal rival lines to the West; namely, the Pennsylvania Central, the Erie, and the New York Central. So far as we could judge from many inquiries at different points, and from our own personal

observation, the popularity of the three lines with the travelling public corresponds with the order in which we mention their names; moreover, we think the gradation is perfectly correct and just.

It is certain that "the Pan Handle Route," as at present managed by the Pennsylvania Company, combines more advantages than either of the others, but equally certain that, notwithstanding the financial difficulties of the Erie, that company, as it has been managed during the past two years, by the gentleman who is now its receiver, is entitled to rank next to the Pennsylvania.

It is beyond question that the New York Central is a great and wealthy company; but, let the cause be what it may, there is very little love for it in any part of the country. Probably it would be more correct to say that there is little love or esteem for its managers, especially for Mr. Vanderbilt, senior, who is much oftener called "old Shylock," than "old Commodore." It does not fall within the scope of this brief article to inquire whether Mr. Vanderbilt has deserved the odium, not to say the execration, of which he seems to be the object even among his own employés; and, even were it otherwise, we fear we should have to decline the task, lest our candor might constrain us to agree to the general verdict in regard to our doughty fellow citizen.

In the same spirit of frankness and justice—wishing to speak of all as we found them, without prejudice or partiality—we cheerfully bear testimony to the fact that, of all the interior western roads on which we have travelled, that which seemed to us the best managed, on which the passengers are best treated, and which withal exhibits the most picturesque panorama from its Pulman car windows, is the St. Louis, Vandalia, Terre Haute, and Indianapolis road, which has a lively, pleasant branch extending from the last-mentioned city to Cincinnati.

We have only space to add that the Illinois Central, from St. Louis to Chicago, is in nearly every respect the reverse of all this. There is nothing picturesque there, nothing lively, and but little pleasure in any way. Those who travel on this road will see prairie enough—scarcely any thing but prairie—that is, a dead level almost from one end of the line to the other, with seldom as much as a tree or a shrub to relieve the tiresome monotony.

MISCELLANEOUS.

A Report of the Hygiene of the United States Army, with descriptions of Military Posts. By JOHN S. BILLINGS, Assistant Surgeon U. S. A., 4to, pp. 564. Washington: Government Printing Office. 1875.

WE are indebted to the courtesy of the Surgeon General for a copy of this work. It is gratifying to learn that the attention of the govern-

ment has been directed to the accommodation of our troops in the different posts where they are stationed. Scattered as they are over an immense tract of country, in many instances established almost beyond the limits of civilization, it is inevitable that abuses should grow up which all the precautions of the proper officials are unable to avoid. Hence, the necessity of such reports as this—reports from the medical officers in every department, by the inspection of which the defect, particularly in the matter of hygiene, which may exist at the various stations, may be discovered, and, it is to be hoped, remedied.

The first part of the report is directed to the general provision for our soldiers, as to habitations, food, clothing, and hospitals. This part of the report is generally satisfactory. The proposed plan of barrack is good in the main, though the report strongly censures the want of proper provision for ventilation and bath-rooms. It very justly remarks:

"A dirty man will, in most cases, be a discontented, disagreeable, and dissolute man; for the condition of his skin has much more to do with a man's morals than is generally supposed."—p. 10.

In the article of food, the report recommends a larger ration, better mess furniture, and permanent cooks, for whom a manual of instruction should be issued. The clothing of the army appears to be generally satisfactory, although some improvements are suggested. The report recommends barrack hospitals, or temporary wooden structures, and, in warm climates, walls lined with canvas instead of plaster, and whitewashed directly on the canvas.

By far the greater part of the volume is, however, taken up with reports from the different military stations; and it is painful to learn to what hardships the defenders of our soil are subjected, even in time of peace. Nor are those unsuitable accommodations found only at frontier stations. Some of our oldest and best known forts appear to be equally open to censure. In Fort Hamilton, in our own harbor, for instance.

"The whole country is dotted over with ponds from the surface-drainage. Some of these ponds are clear, with a gravelly or clayey bottom, and grassy borders; others are surrounded with trees, and filled up with bushes and rank grasses, and covered in summer with a green slime. It has been calculated that within a radius of a mile about Fort Hamilton there are at least sixty of these ponds."—p. 31.

Is it extraordinary that Fort Hamilton should be a notoriously unhealthy station?

At Fort Adams, Newport, officers and men sleep in casemates which are damp and ill-ventilated. At Fort Independence, Boston Harbor, the walls are continually wet, and the baseboards so shrunk away from the floor that there is a perpetual and violent draught. At Fortress Monroe, Virginia, there is no drainage nor sewerage, and the rain-water is allowed to collect on the Parade Ground. At Fort Gratiot, Port Huron, Michigan, the married soldiers' quarters

"consist of rotten, leaky huts, and are discreditable to the service. The officers' quarters are all old buildings, and, in severe weather, leaky and continually damp."—p. 28.

The southern posts are, as might be expected, in a yet worse condition. They have scarcely any improved system of latrines, sewerage, or means of ventilation; and, in consequence,

"maintain the old-fashioned cess-pits, and have advanced little beyond the Jewish civilization."—p. 107.

The frontier stations are, of course, the worst of all. At Camp Apache, Arizona, the quarters are unfit to live in—lined with old canvas, exposed to the extremes of heat and cold, and insufficient to keep out the rain. At Camp McDowell, in the same territory, they are

"miserable, tumble-down hovels that were constructed when the post was first established, and are unfit to live in."—p. 545.

The reports would constitute a severe bill of indictment against the War Department, were there not reason to hope that the very investigations which have called them forth indicate a determination to remedy the defects complained of. The task will be, undoubtedly, one of great magnitude; but we trust that, for the credit of our country, it may be successfully accomplished.

Mohammed and Mohammedanism: Lectures delivered at the Royal Institution of Great Britain, in February and March, 1874. By R. BOSWORTH SMITH. 12mo, pp. 388. New York: Harper & Brothers. 1875.

WE doubt whether many readers will be prepared to adopt the exalted estimate of Mohammed's life and character set forth in these lectures; and fewer still will, in all probability, be disposed to accept the dictum that Mohammedanism is a near approach to Christianity, or that

"The immemorial quarrel between Mohammedanism and Christianity is, after all, a quarrel between near relations; and, like most immemorial quarrels, is based chiefly on mutual misunderstandings."—p. 208.

Nevertheless, they will, undoubtedly, go far toward correcting the common belief that Mohammed was a mere vulgar impostor, and that the religion which he founded owed its success to a disgraceful pandering to human vices, or the spirit of plunder and extermination.

It is impossible to read the analysis of Mohammed's career, in this volume, without becoming impressed with the fact that, in the mission which he undertook, there was no wilful imposture, but a firm conviction of the truth of the doctrines which he maintained—one, a truth the most sublime, and which may well have appeared to him to have

been altogether lost sight of—that there is but one God. Arabia was, at this period, sunk in the grossest polytheism.

“The worship of sticks and stones, or of the grim array of three hundred and sixty idols in the Kaaba, among which the *Ærolite*—once believed to have been of dazzling whiteness, but long since blackened by the kisses of sinful men—was at once the most ancient and the most sacred.”—p. 88.

Even Christianity, complicated as it had become in the oriental churches with the worship of saints and angels, might have seemed to him hardly to embody this truth in its full extent. In Judaism he found the doctrine distinctly recognized; but Judaism was a faith essentially exclusive and intolerant. Far from seeking to propagate their belief, the Jews claimed it as the exclusive privilege of the children of the chosen race.

“The Jew surrendered his birthright if he imparted his faith to other peoples. The Arab surrendered his, if he did not spread his faith wherever and however he could.”—p. 133.

The other conviction with which Mohammed went forth to convert the world was, that he was the prophet chosen of God to communicate His will to the people. There can be little doubt that this conviction was as genuine as the other. This is manifold from the long period of preparation, during which he endured contempt and reproach, making few proselytes, relinquishing a position of comparative distinction—for his family, it appears, were hereditary guardians of the Sacred Stone—finally compelled to fly for his life while the Koreishites were thirsting for his blood. As the author justly remarks :

“There is no single trait in his character up to the time of the *Hegira* which calumny itself could couple with imposture. On the contrary, there is every thing to prove the real enthusiast arriving slowly and painfully at what he believed to be the truth.”—p. 106.

As far as the character of Mohammed is concerned, Mr. Smith has undoubtedly made a very good case; and we think that few will rise from the perusal of this volume without a stronger respect for the character of the Prophet, and a higher estimate of his earnestness and sincerity, than would at first have been supposed possible. But it will be difficult to accept the author's estimate of Mohammedanism itself, without many and material reservations. That it played an important part in the history of the East, that it materially elevated the standard of civilization, and substituted for a degrading polytheism a religion far superior both in doctrinal and practical teachings—all these facts may be conceded; but to claim for Mohammedanism a place by the side of Christianity, to represent a religion of partial truths, of sensual doctrines—an element which the author endeavors, but without much success, to explain away—and whose great secret of success lies in the fact of its peculiar adaptability to the imperfect civilization of the East—as

akin to and entitled to the sympathies of the adherents of a faith held by all the enlightened and advanced nations of the world, is a proceeding which most readers will find it difficult to approve. Yet it is not easy to put any other construction on such passages as the following:

"The two great religions which started from kindred soils—the one from Mecca, the other from Jerusalem—might work on in their respective spheres; * * * each rejoicing in the success of the other, each supplying the other's wants in a generous rivalry for the common good of humanity."—p. 259.

While regretting that the author should have allowed his advocacy—or, perhaps, we should rather say, his protest against injustice—to carry him to such an extent, we think that the work will itself be useful in correcting many erroneous ideas both as to the Mohammedan doctrine and its founder, and will convey a clearer conception of the actual character of both than is at present generally entertained.

OBITUARIES.

JOHN HARPER.

It seems late, now, to add our expressions of regret to those elicited throughout the United States, among all friends of literature, science, and the arts, by the death of John Harper, the senior member of the eminent publishing house of Harper & Brothers, which occurred at his residence in this city, on the 23d of April last, in the seventy-ninth year of his age. It is, however, the earliest moment an opportunity is afforded us—our journal being a quarterly—of performing that sad duty.

Mr. Harper had lived to an age accorded to very few—to less than one per cent. even of the most vigorous portion of the human race; but is it not in proportion as men have lived long, and done much good throughout life, that they have the strongest claim on our grief at their demise? But those who have themselves reached the evening of life, and cannot, under the most favorable circumstances, expect to survive many years, have an additional reason to feel a pang, even in those cases in which death may be regarded as only the natural result of longevity.

It is so with the writer of these lines. We have seen those who, for the last quarter of a century, have exercised most influence on American thought, and been most instrumental in the diffusion of knowledge, pass away, one by one, until not more than two or three remain. Instance the New York editors alone; in the order in which they fell at their work, they were N. P. Willis, George P. Morris, Henry J. Raymond, James Gordon Bennett, Horace Greeley. We have never had

the honor of being personally acquainted with Mr. John Harper, as it was our privilege to be for many years with each of those distinguished editors. But as we were indebted to each of the editors for many kindnesses, and for much generous encouragement in our efforts to establish this journal—especially in our earlier struggles to secure its existence—so were we indebted to the great publishing house of which Mr. John Harper was the honored head. Accordingly, as when one editor after another passed away, we laid whatever little tribute we could on his grave, so we turn now, in the same reverent spirit, to the publisher's grave, and, for the benefit of the youth passing by, who has profited by what James Harper has done for the cause of liberal education in America, place on it the following line:

Exemplo hominis qui hic jacet, disce, et felix in vita sis.

To this brief but earnest memento we add an extract or two from a biographical sketch which we find in one of the daily papers,—prefacing them by only one observation. Just as all our friends among the old New York editors, the founders of so many great journals, are gone, so are all our friends among the old publishers, who were the founders of great houses. With but too much appropriateness, then, we may adopt the words of Argive Helen in her lamentation over the dead body of her Trojan friend:

“Thy gentle speech, thy gentleness of soul,
Would, by thine own, their harsher minds control;
Hence, with a heart by torturing misery rent,
Thee and my hapless self I thus lament.”

After some introductory remarks the Tribune gives the following particulars:

“John Harper was born in Newtown, Long Island, in 1797, and was the second of the four brothers, James, John, Joseph Wesley, and Fletcher. The father, Joseph Harper, was a farmer in easy circumstances on Long Island, and it was here that the early life of the brothers was spent. At the age of 14, with his brother James, then 16 years of age, John was apprenticed in one of the New York printing offices. Here their acquired habits of thrift and economy served them in good stead, and, sober, unassuming, and extremely diligent, they soon gained an accurate knowledge of all departments of the business. In 1817, then 20 years of age, John and his brother James entered into partnership and opened a small printing establishment in Dover street. Though receiving some pecuniary assistance from their father, the business necessarily was limited at first. The printing of books was then in its infancy in this country, and the venture of these young men was then looked upon as most desperate. By great energy and industry, performing themselves most of the composition and press-work, the firm prospered, and in a very few years they found their quarters too limited, and removed to another building, on Fulton street, near Broadway. The firm of J. & J. Harper was then well known as a publishing house, and their publications found a ready sale. When the two brothers began, in 1817, it was thought to be a matter worth boasting about, that in August they delivered 2,000 copies of “Seneca's Morals,” a translation, and four months afterward 2,500 copies of Mair's “Introduction to Latin

Syntax," both in admirable style. Their first imprint appeared upon a work in 1818, the book being 500 copies of Locke's celebrated work upon the Human Understanding. They felt their way cautiously, and gradually approached the business of publishing on their own account. In 1823, John Wesley Harper, a younger brother, having learned the trade thoroughly, was given an interest in the house, and the firm, in 1825, removed to Pearl street, near Franklin Square, and shortly afterward to Nos. 81 and 82 Cliff street, where the business was still further enlarged. In 1827, Fletcher, the youngest brother, was admitted to the partnership, and from this dated the origin of the world-renowned firm of Harper & Brothers.

"Business relations were formed with prominent authors, and the firm published works on its own account. In 1831 they began to stereotype their works, and the plates, which have been carefully preserved in vaults, are extremely valuable. All the new inventions of any practical use were adopted, and their enterprise gave a marked impetus to the publishing trade all over the country. They scattered European works far and wide, at an exceedingly low figure, by republishing them in this country. Each brother was at the head of some one department, personally superintending all work. John Harper was the recognized financial manager of the business, and to his great mercantile capacity was due the fact that they have passed successfully through the financial storms in which so many of the trade were wrecked. Their efforts were not confined to reprints, but extended to copyright works, and this, doubtless, was one cause of their wonderful success. Work increased so fast that they rapidly acquired building after building, and it was then almost impossible to make room for the accumulating requirements of their trade."

Passing over the details in the Tribune's sketch which relate to the establishment and remarkable success of the Harpers' periodicals, as being already sufficiently known to our readers, we take pleasure in transcribing the following additional passage:

"The secret of the great success of the Harper Brothers was due to their thorough unity. It is said that, if the question was ever asked as to who was the head of the house, who was *the* Harper, and who were the Brothers, the only accurate answer was, 'Either one is Harper, and all the rest are brothers.' In March, 1839, James Harper, the eldest brother, and Mayor of New York in 1844, was thrown from his carriage while driving in Central Park, from the effects of which he died within two days. Joseph Wesley Harper, who had charge of the department of correspondence, was so deeply grieved by the death of his brother that he visited the office only a few times afterward, and died on February 14, 1870. The loss of his brothers made it an equally painful duty for John Harper to visit the office, and so the business of the firm has gradually come into the hands of the next generation, the five sons of the original members of the firm. John Harper was very firm and decided but strictly just in his dealings, and a model of politeness to all with whom he came in contact. The wealthiest citizen and the humblest beggar-girl that ever entered his counting-room were received with the same unvarying politeness and consideration. In business he was strict but kind, came quickly to the point, and required others to do so, and was a man of few words. He transacted business rapidly, and was much absorbed in his duties while he remained in the counting-room, which he left early for an afternoon dinner, after which came the real day for him in his drive on the road. So modest and unpretending was his conversation that few who came in contact with him suspected the engineering skill which he possessed, and which he exhibited when the question arose as to the construction of the new buildings rendered necessary

by the disastrous fire. He was a man of extraordinary courage, and always looked at the brightest side of affairs. No calamity of his house and no prostration of business ever shook him for an instant. On the very evening of the great fire which consumed the whole of the Harper establishment, John Harper began to plan those massive fire-proof buildings which now tower above Franklin square, and under his determined push gangs of men were employed in clearing away the ruins, even while the bricks were still too hot to be comfortably handled. The plans for the new establishment were entirely his own. He calculated the space necessary for carrying on the multifarious details of a publisher's business; he knew to an inch the accommodations required for each press or other machine, and he knew where this or that ought to be placed. He designed the arrangements, and left them to be carried out to the letter by the most competent engineers and builders. The result justified his own and his partners' confidence in his judgment."

We had the pain to witness the accident which caused the death of Mr. James Harper, referred to above, without having it in our power to render any assistance. The sad occurrence did not take place in the Park at all, but in Fifth Avenue, near Fifty-third street. Mr. Harper was quietly and carefully driving his beautiful and spirited black team, in his light wagon, with a lady beside him, when another vehicle, driven in a different way, came in collision with his, causing his horses to take fright, so that one of the wheels got up on a large pile of stones, and in an instant the wagon was upset, and its occupants thrown violently against the curb-stone. We were so near that the horse on which we rode took fright at the same time, and to such an extent, that the utmost in our power was to prevent him from destroying himself and us. Thus it was that we had the misfortune to witness the melancholy event without being able to render the slightest aid by deed or word.

It was but natural that the great success of the Messrs. Harper should excite the jealousy, as well as the envy, of rival publishers. But we know none who would not admit, in their calmer moments, that, after all, it was a success which was well deserved. It was no wonder to us, therefore, to observe that, when Mr. John Harper died, our publishers vied with each other in doing honor to his memory. As a sufficient illustration of this, we subjoin the following, from the New York Herald, of April 25; and with this we take reverent leave of the *manes* of the founder of one of the greatest publishing houses in the world.

"A meeting of the members of the book-publishing trade was held yesterday at the Leavitt Salesrooms, in Clinton place, for the purpose of taking action on the death of the late John Harper. Among the firms represented were Appleton's, Barnes & Co., Carleton's, Lee, Shepard & Dillingham, Holt & Co., Hurd & Houghton, Scribner & Co., etc. The meeting was called to order by Mr. A. S. Barnes, who alluded to Mr. Harper's career, and treated of the lessons taught by his life to young men.

"On motion, Messrs. Seymour, Randolph, and Hurd were appointed a Committee on Resolutions, who reported the following:

"*Resolved*, That we have received the announcement of the death of John Harper with the most profound sorrow.

"Resolved, That in him our trade mourns its oldest as well as one of its most respected and honored members, and the business community in general a representative man, whose long and distinguished career has identified his name with the history of our city, and done much to establish and maintain its reputation as the literary centre of our country. The record of diligence, industry, steadfast perseverance, thrift, and economy, which marked his earlier years, remains for the imitation of those who are entering upon business life. The determination with which he met and triumphed over almost overwhelming disaster stands as an encouragement to any one who may be struggling with adversity. His unswerving love of country has our praise. We recognize the skill and foresight which he displayed in the prosecution of the large business, in the control of which he took such a prominent part for so long a series of years. We should emulate his untiring energy, and imitate the strict honor which marked his transactions, while his unflinching kindness of heart has our grateful remembrance.

"Resolved, That we close our respective places of business during the hours of the funeral, and that we attend the services in a body.

"Resolved, That we extend to the business associates, and to the family of the deceased, our sincere sympathy in their bereavement, and that the secretary be instructed to send them a copy of these resolutions."

JOHN EGAN.

More than a month has now passed since the death of John Egan, who died at his residence in Sixty-fourth street, in this city, on the 19th of May last, after a brief illness, in the seventy-third year of his age.

Hitherto none but those distinguished in literature, science, or the arts—authors, editors, or publishers—have had their death recorded in these pages; but there are good reasons why we should make an exception in the present instance. There is one reason which would be quite sufficient in our estimation, namely, that there never lived an individual, in any rank of life, who was more emphatically an honest man than Mr. John Egan.

Although the subject of our present sketch belonged to no learned profession, he was a man of high culture and extensive knowledge—in every respect a gentleman; and our readers know that this is a title which we do not apply indiscriminately, even to men of blameless character.

Mr. John Egan was a native of Ireland. With all its misfortunes we have always been proud to claim that island ourselves, for which nature has done so much, as the place of our birth. At the same time, none will accuse us of obtruding our fellow-countrymen on the attention of our readers, when they have no better claim than others to consideration. If we can be said to have ever made any national, or ethnological distinction in our discussions—if we have evinced any partiality to Tyrian or Trojan, as such—it has invariably been in favor of our American fellow-citizens, and of our adopted country. Let none think, then, that in placing on the grave of John Egan the only tribute in our

power, we are actuated by any such paltry sentiment as that of clan-ship.

Having left his native country at an early age, the subject of our sketch was nearly half a century in this country; and his first care, on being qualified according to the naturalization laws of that period, was to become a citizen of the United States. We may pause here to remark, that John Egan did not belong to the class who were forced by poverty to emigrate. Those of his family not "gentlemen farmers" were engaged in mercantile pursuits. That he had no need to come to America merely to seek a livelihood, might be inferred, in the absence of more direct evidence, from the fact that at this day his brother, Mr. William Egan, now in his eighty-third year, is a magistrate for the county of Mayo, also a banker, and universally esteemed by rich and poor.

In religion John Egan was a Catholic; in politics he was a Democrat. No one was more devoted than he to his church; nor had any one a stronger faith in those principles of government which the democratic party in this country claim as peculiarly their own. But he had far too much sense and understanding to be intolerant either in religion or politics; indeed, no one could have been more liberal-minded or conciliatory in those respects, or in any other. A fact or two will illustrate this, and give an idea at the same time of the esteem in which he was held by all intelligent Americans who had opportunities of forming his acquaintance. That he was a firm believer in Catholicism, as his ancestors had been for untold generations, did not prevent him from choosing as a partner for life an American Presbyterian lady—a daughter of one of the oldest and best families of Rochester, N. Y. Moreover, there was no event in his life upon which he so heartily or so often congratulated himself. It was his proudest boast that his American wife was not the less amiable, the less affectionate, or the less devoted to him—the less, in a word, the true solace of his life—for having been brought up in the faith of Calvin, Knox, and Melancthon.

Nor did he remain the less faithful to the Catholic church on account of the happiness thus brought him by his "heretic" wife, and which ended only with his life. It had no more regular communicant than he; and his purse was always open to its appeals. Nearly a quarter of a century ago, Mr. John Egan had made a fortune in this city, as a merchant, by his honest and honorable industry and good business talents; and, being entirely free from avarice, seeing that he had secured abundance for himself and his family, he retired at that time into private life, confining his business attention thereafter to the property he had accumulated—to letting his houses, receiving his rents, etc. Not only did he contribute freely to the church, as we have said, but he gratuitously acted for a long series of years as the chief accountant of that which he was in the habit of attending; often depriving himself of hours of neces-

sary rest at night, in order that his pastor should not be disappointed when he wished to present his monthly or quarterly statement to his trustees.

We regret that we feel constrained, by a sense of duty, to remark here that the individual clergymen whom he had long been in the habit of serving thus, showed no appreciation of his generosity and kindness when death came upon him, too literally, "like a thief in the night." Whether it was that it would be inexpedient to speak openly of the virtues, either religious or moral, of one who had married a heretic, however acceptable were his money and his labor as long as he lived to bestow them; or whether we are to seek the cause in the great difficulty there was just then in finding suitable black horses and a suitable carriage fit for His Eminence, the new Cardinal, in order that he might be sufficiently like the particular apostle, whose successor in grandeur and pomp he claims to be—certain it is, that neither the pastor of John Egan, nor the pastor's curate, nor any other pastor or curate, had one word to say over his remains after the usual mass for the dead was celebrated. Convinced as we are from experience that, had John Egan been a politician, or had he belonged to some quasi-pious, wide-mouthed society of mutual admiration, there would have been pious speeching enough over his coffin, we cannot help thinking that, whatever was the motive of the marked neglect with which he was treated at his death, there are no intelligent men, whether Catholic or Protestant, that are familiar with the circumstances, who will not admit that those responsible for that neglect have—to use the mildest language—brought discredit on themselves, if not on their church, by showing that they have no more appreciation of the value of a well-spent life, as an example to the living, than they have of past favors of which there can be no future repetitions.

There were various reasons, as has been seen, why John Egan might have calculated on considerable success as a politician. Accordingly, the Democrats urged him, time after time, to become a candidate for an important office, informing him that a nomination awaited him whenever he was ready to accept it. But no. His taste did not lie in that direction. No one had a more earnest solicitude than he for the welfare of his adopted country; but he could not associate with the class of men that control the politics of New York. He, although a Democrat, was one of those Irishmen whom it grieved to hear "the Irish vote" mentioned, because to him, as to others like him, it was suggestive more of fraud and degradation than of a legitimate franchise, or of a representative government worthy of the name. Accordingly, when we assailed the Tammany Ring, in this journal, and when every possible effort was made to crush us for doing so, he was one of the faithful, fearless few who promptly came to our aid, offered to place his purse at

our disposal, should we need it, and never faltered in thus clinging to us through evil report and good report, until we saw our enemies, one after the other, forced into exile or imprisoned. In short, John Egan proved to us just such a friend at this crisis as Charles O'Connor, the Nestor of the New York bar, on whose escutcheon there never has been a stain, and whose memorable, prophetic words to us, before any definite proof was found against any member of the Ring, was: "*Have no fear of those scoundrels; ere three months are passed the whole gang will be powerless to hurt a hair in your head.*" And so the event proved.

At the beginning of this notice we have assigned some reasons for making an exception, in these pages, in order to honor the memory of John Egan; but that which we have just given is of such a nature, in all its bearings, that, had we had nothing whatever to do with the case ourselves—had one we had never seen been placed in similar circumstances, and experienced the same manliness, friendship, and generosity—we should have felt that we could not have devoted the same amount of space to the memory of a nobler man, of a better citizen, or of a more faithful friend, than JOHN EGAN. So deeply are we impressed with this fact, that we should, perhaps, be ashamed of our emotion in taking leave, thus hurriedly, of our departed friend, but

"That very law which moulds a tear,
And bids it trickle from its source,
That law preserves the earth a sphere,
And guides the planets in their course."

APPENDIX—INSURANCE : GOOD, BAD, AND INDIFFERENT.

Insurance Trials, Judgments, Foreclosures of Mortgages, Essays on Savings Bank Insurance, the Tontine Plan, Dissertations on the Hyde Business, etc., etc.

THE reader will please to observe that in the present instance we glance first at the dark side of the picture. Did we omit to give this intimation, those who read our discussion of the subject now for the first time might suppose that we contemplated condemning all insurance companies, indiscriminately. Apart from the gross injustice of attempting any thing of the kind, it would be self-stultifying. But if the gardener has sometimes to give his first and chief attention to the thistles, the briars, and the fungi, it does not follow from his doing so that he has the less appreciation for the fruits, the plants, the flowers, etc., which the thistles, the briars, and the fungi would, in time, choke and destroy, if the hook and the knife were not brought to bear upon them.

That life insurance should continue to decline in popularity will not astonish any thoughtful observer. While the papers are full of reports of lawsuits, in which the devices of life companies to avoid payment—the tricks of agents who have no hesitation in ensnaring unwary parties to take out policies, and in substituting answers of their own to questions asked where the genuine answers would prevent the issuing of the policy, although they know that these very answers will be used by the company when the policies fall in as evidence of fraud on the part of the insured, and as a reason for non-payment—the delusive offers and promises which are almost sure to be evaded—and the years of expense, litigation, heart-burning, and anxiety to which the holders of policies are exposed—have become more and more palpable—it is not surprising that many persons should be willing to incur any risk rather than entrust their families to the tender mercies of an insurance company. The rich find it easy to make other provision for the protection of their families in case of emergency; while the poor consider even the savings bank a better security. It is an undeniable fact that, at the close of the year 1870, the life companies doing business in New York had nearly twenty-seven million dollars more at risk than at the close of 1874; while the savings banks, on the contrary, show a larger increase in the number of depositors and the net amount of deposits than in any previous year.

Few, comparatively, pause to reflect that all companies are not alike; that while some will avail themselves of any mean advantage, or use any possible engine of oppression, there are others who are distinguished not only for the justice but the liberality of their dealings. The unjust and oppressive acts of companies are of necessity those which come most prominently before the world; and from these acts and the law-

suits, and newspaper reports, which they entail, the general public draws its inferences, and the features which they indicate are assumed to be characteristic of all life companies. We proceed to mention a few recent cases which go far toward accounting for the present state of feeling.

The Mutual Life, as usual, takes the lead in appearing in its favorite attitude of resistance to the payment of a policy on which it had been for years receiving premiums without question. The action brought by R. A. Ripley, administrator of the estate of Arthur McDermott, promises curious revelations, not only as to the ingenious defences to which some life companies resort, but of other characteristics of their mode of doing business. The facts of the present case are reported in the daily papers substantially as follows: McDermott, who was an ignorant but honest cartman, had accumulated a small property by industry and frugality, and invested the same in real estate. On the property which he purchased there was a mortgage for \$3,000, which in 1867 was called in and foreclosure threatened. In order to save the property McDermott applied to the Mutual Life for a loan of three thousand dollars, whereupon he was informed that, *as a condition precedent*, he must take out a policy on his life for ten thousand dollars! To this he acceded, having no other means of saving his property. Of course he was required to go through the form of an examination. When asked his age, he replied honestly that he did not know, but believed it to be in the neighborhood of forty years. No objection appears to have been made to the answer at the time, when, in all probability, McDermott could have procured more definite information had he been informed that it was required; but a policy was issued on the assumption that forty years was the correct age of the assured. The poor man was now saddled with the payment, not only of the interest on his mortgage, but the annual premium on a policy for \$10,000, which policy there is no reason to suppose that he particularly desired to have, as he appears to have taken it out merely in compliance with the oppressive requisitions of the company's agents. Nevertheless he seems to have paid the premium and interest regularly for the remaining seven years of his life. In 1874 McDermott was knocked down and killed by a runaway horse, leaving seven small children and a widow, the latter an inmate of a lunatic asylum. When the administrator applied for payment of the insurance policy, it was denied on the ground that the deceased had not stated his age correctly; the company averring that at the time of taking out the policy he was forty-nine years of age instead of forty, the age assigned. Now that the matter is in suit, the company's counsel applies to the court for a commission to Ireland, to ascertain the date of McDermott's birth—which might have been ascertained with at least equal facility at the time of issuing the policy. This will, of

course, involve delay and expense, and as the company is rich and the deceased's family poor, may, and probably will, result in forcing the plaintiff to a compromise, should that be the object which the company has in view.

Observe, there does not appear to be any pretence that McDermott wilfully deceived the company on the subject of his age. He stated frankly that he did not exactly know his age, but only guessed it. The affidavits of those who knew him long and well declare him to have been an honest, straightforward man, incapable of deceit or evasion. These affidavits appear to have been uncontradicted. If the information given at the time were not satisfactory, why did not the examining officers so inform McDermott, and refuse to issue him a policy until he could render a more definite answer? But no; the company preferred to go on and receive the premiums, which, in the course of the defendant's life, might amount to a considerable sum; and reserved this vague answer as a loop-hole by which, in the event of his decease, it might hope to evade payment of the policy!

One of the most remarkable developments on the argument of this motion, was, that while the counsel for the company denied that his client required any such condition for making a loan as appears to have been exacted from the deceased, he admitted *that some of the employes of the company might have suggested such a thing to McDermott*. If a company allow its agents to make such representations, and even to insert in their blank applications for loans a printed statement that the applicant holds a life policy in the company—as some companies do—and then habitually profit by the effect of such representations; why, whether the proceeding be expressly authorized or not, the difference seems very similar to that between the Little Endians and the Big Endians; the two great parties in history who differed only as to the side upon which a *goose egg* should be broken.

It is satisfactory to learn that by the decision in the action of the Knickerbocker Life *vs.* Magdalena Peters, the Court of Appeals in Maryland has settled a question which it is surprising that any company claiming to be conscientious or intelligent should have attempted to raise. The insured in that case had committed suicide in an undoubted fit of insanity; and the company resisted payment under a clause in the policy which rendered it void "if the assured shall die by his own hand or act." The court not only decides, but recognizes it to be settled law, that the unintentional or accidental taking of life is not within the meaning and intention of the clause; and that self-destruction in a fit of insanity is a death by accident, and therefore does not vitiate the policy.

Some curious revelations have recently been made in an action between the half-extinct Hope Mutual and that worthy underwriter, Mr.

E. A. Lambert, ex-president of the Craftsmen's Life, that recall a proverb which it would not be polite to quote. Lambert claims to have entered into an agreement by which the Hope Mutual* was to pay him ten per cent. upon the net reserve value of all the policies of the Craftsmen's he insured in the Hope, and five per cent. on the net reserve value of all policies in the Craftsmen's which were surrendered by the holders thereof, and new policies of the Hope taken in their stead. He sues for an unpaid balance of \$20,000. The Hope answers that this contract was made on the same day and at the same time with the re-insurance contract between the two companies, and was therefore *contra bonos mores*, and in the nature of a bribe to Mr. Lambert to secure the re-insurance of the Craftsmen's policies in the Hope through his influence as its president. Mr. Lambert replies that, until the contrary be proved, the assent of the Craftsmen's may be presumed to exist—he is careful not to say that it did exist—and that the Hope, having made this contract, is estopped from claiming that it was an improper or dishonest one. Alas, poor Lambert! and, if possible, still poorer Hope or Hopeless!

We regret to state that the recent attempt to obtain justice for the policy-holders of the American National Life of New Haven, has proved an utter failure. The insurance commissioner had very properly instituted proceedings in the Probate Court, to have a trustee appointed for the company on the ground that its assets did not amount to three-fourths of its liabilities. That such was the fact appeared beyond doubt. But the company boldly met the issue with a statement of assets, including a quantity of absolutely worthless securities. For example, there were agency balances—which many commissioners do not admit as an asset, and which the evidence showed to be comparatively worthless—estimated at \$15,705.80; also Brighton bonds with accrued interest—which had been accruing for four years, and the evidence showed to be likely to accrue forever—\$26,200.00; subscribed capital—which is never admitted as an asset, and which had never been paid, and a large portion of which had never been subscribed—assumed to amount to \$84,700.00; uncollected premiums—which it showed little prospect of collecting—\$45,582.46; accrued interest, \$23,206.56.

Yet all these the court allowed to stand included as in Mr. Noyes' estimation of assets. Then even the remaining assets, which are conceded to be worth something, were in every case immensely overrated. The insurance building, valued at \$269,822.50; other real estate at \$9,604.00; the mortgages—which were not on property by any means worth double the amount loaned—\$122,700.00; the stock and bonds—some of which were very doubtful securities—\$178,790.00; the loans, \$16,828.98; the premium notes on policies in force, \$235,000.38; the furniture, val-

* We always called it the "Hopeless Mutual."

ued at \$12,264.51 (!); the cash, \$10,501.33. The over-valuation of most of these is self-evident. But, accepting these assets at Mr. Noyes' valuation, they amount to only \$856,421.70—a sum considerably less than three-fourths of its liabilities, which amounted to \$1,335,068.28. But the court allowed the above \$195,404.82 of imaginary or worthless assets to be included in the calculation; and thus decided that the assets of the company exceeding three-fourths of its liabilities, the petition of the commissioner must be dismissed. Small hope for the widows and orphans of the future whose funds have gone into the voracious maw of the company; and little security to be anticipated from State supervision, if this is to be regarded as a test case.

The Life companies have suddenly bloomed out into one of their periodical outbursts of self-puffery. Two or three of them, in particular, appear by some means to have filled the insurance journals with an irrepressible sense of their merits. At the head of those is the New York Life, with whose laudation and that of its individual officers some of the organs literally rave. Whether this indicates merely that in Mrs. Jarley's words, "the general public wants stimulating;" or is really the forerunner of some new offence which will smell rank to heaven, through all the sweet odors of newspaper eulogy, only time and the event can show.

The Equitable Life, by the way, prefers to give a hand in its own puffing—advertising its readiness to make loans on first-class real estate. We know what that means—and offering "the most desirable forms of policy upon selected lives," including "the Tontine Savings Fund plan," whose chief merit seems to be that it accumulates a great surplus for the company, but which has been justly styled, "a game beside which the faro-bank and the roulette-table are respectable."

Times like the present, including the last two years, are well calculated to develop the true character of life companies, so that the most careless, or most short-sighted, if not hopelessly stupid, can hardly fail to see how much confidence should be placed in them. Thus, on one side, we have those lawsuits which show what "noble benefactors" the Mutual Life, the New York Life, the Equitable, the Connecticut Mutual, and some of their worthy brethren of the smaller fry, are.

But unfortunately there will always be a large number of our race who must be placed in the category of "hopelessly stupid." This reminds us that some pretend to be very much offended at the Darwinian theory. Yet who that knows any thing of natural history, will say that even the baboon will allow himself to be caught with chaff? Long as the donkey's ears are, loud as he brays, simple and unsophisticated as his aspect is, he will stoutly protest against having his eyes bandaged. Though not at all fastidious in his tastes—he will dine on thistles as readily as on oats—the most cunning sharper could not persuade him to exchange either of those articles for lichen or fungus.

But are there not thousands of our people who, while claiming to be the smartest of all races, not only submit without a murmur to have their eyes bandaged, but also to have the most nauseous sort of dust thrown into them? There is not one of the above corporations which has not blown its horn from one end of Europe to the other, offering its wonderful goods at the cheapest rate. But even the most ignorant and most credulous—those who think that money is as plenty in America as pumpkins, squashes, or Indian corn—laugh at them and tell their agents to return home and first pay the thousands of widows and orphans whom they have robbed “in the land of liberty.” Moreover, a part of the advice has had to be taken in most instances; that is, the “noble benefactors” have been forced to return; but to pay the widow or the orphan, when payment can be evaded by hook or crook, that is quite another matter.

But as public calamities render the avaricious more and more daring in their efforts to gratify their avarice, so the same calamities render conscientious, philanthropic men more conscientious and more philanthropic than ever, if possible. There is no fact in moral philosophy more fully established than this. It is strikingly illustrated in the history of every great epidemic, ancient and modern, every devastating war, every extensive conflagration; in short, every visitation by which large numbers are suddenly or even gradually rendered unable to meet their pecuniary engagements. If we draw an illustration or two from the lower animals, we shall see that it is in the midst of such calamities man is enabled to distinguish the friendship of the wolf or the raven from that of the dog. He finds that while the former are ever ready to tear out his heart the moment the opportunity presents itself, the latter is ready to die by his side if death be his fate. In other words, just as the pelican is said to have nourished its young with its own blood when no other food was within its reach, so, in another sense, has the faithful dog been well known to do in a thousand instances in return for the food that falls—often precariously and scantily—from his master's table.

And is the human master less noble or less generous than his canine servant and friend? Far be such misanthropy from us. If what is recorded by ancient naturalists of the pelican be only a fable, it is no fable, but as well attested a fact as any in history, that there have been men in every age who would deliberately devote themselves to ruin and desolation, rather than be the cause of bringing ruin and desolation on others. There are such men at this moment, degenerate as our age is said to be, and “hard” as the times really are; and most emphatically and sincerely do we maintain that there are such, in their best attributes and characteristics, among the insurance fraternity.

It ought to be needless to mention to our readers, at this time, the

particular companies to which these men belong, since we have not only done so repeatedly, but indicated the proofs. Unfortunately, however, it is not needless. It is because the public has so defective a memory that there are so many lawsuits, and that so many find when it is too late that they have made bad use of their money. Hence it is that we have adopted, in these discussions, the maxim of Seneca, that repetition is the parent of knowledge in all things in which the public has an interest.

Be this as it may, it is certain that no parents could give their children better advice than to avoid insuring their lives in companies that are too fond of lawsuits, and to prefer those companies that are never seen or heard in the courts except when efforts are made to cheat their policy-holders. The first representative of the latter class we happen to recall is the New England Mutual. Who can point out a stain on the escutcheon of this company? When or where has it entered court otherwise than with truth and justice on its side? What policy-holder of that company can say that he had been induced to insure his life in it by false representation? We have yet to hear of the widow or the orphan, among the large number with whom it has had dealings during its long and honorable career, who would utter a reproach against it, or attempt to cast the slightest stain on its fair fame.

Had we been anxious to do so, when could we have pointed out a single act, or proceeding, on the part of the Manhattan Life, which any intelligent, impartial mind could deliberately censure, much less pronounce dishonest or dishonorable? What widow, or orphan, has it wronged out of one penny? Who will point out a house in the city of New York, or elsewhere, that this company has made its own by taking advantage of the temporary inability of its owner to pay the interest on a mortgage? When, or in what instance, has it called in the principal, not because it wanted the money—but because it knew that it was not to be had without a foreclosure?

The Continental Life (N. Y.) is comparatively young, but old enough to have learned that honesty is the best policy. It indulges in no sharper-like traffic with the money of its policy-holders. In short, the officers of that company are not usurers or speculators in mortgaged houses; they leave the pawnbroking department of Life Insurance—also the litigation with widows and orphans—to the Winstons, the Hydes, etc. Probably it does not grow rich as fast as it would if it indulged in some of the operations alluded to, especially in the *Hyde* business.

With the characters of the American Life, and Provident Life and Trust, of Philadelphia, our readers are also familiar. At least we have afforded them sufficient criteria from time to time whereby to test that of each. It may be remembered that of Philadelphia Life companies, in general, we have never entertained a very exalted opinion; but for this

very reason we have felt it all the more incumbent on us to do justice to the unquestionable merits of the two corporations mentioned.

There are two companies not sufficiently known to our readers, which, while so many other companies have gone on from bad to worse, have been steadily improving, both in their plans and habits; not that the twain have any particular resemblance to each other in their "features" as life corporations, except that both do business on the stock basis. For the rest they are as different from each other as the two cities in which their home offices are respectively located. Those having any knowledge of both will now readily understand that we allude to the Universal Life and the St. Louis Life.

Instead of our being unwilling to acknowledge the progress made by the Universal, because we criticised it on former occasions, it really affords us all the more pleasure on that very account to bear testimony that, so far as we can judge, it no longer deserves criticism, but emphatic approbation. That we have not come to this conclusion abruptly, or without good reason, may be seen by turning to the Insurance Appendix in our last number,* in which we reproduced a letter written by one of its officers to the owner of property, on which the North America then, as now, managed by the Universal officers, had a mortgage. This letter, written in the ordinary course of business, contrasted so strikingly with certain other letters and proceedings which we felt it our duty to denounce, at the time, as tyrannical and oppressive, that we felt it deserved to be printed in golden letters, if that would cause it to redound any thing the more to the honor of the office whence it emanated.

Being of an investigating turn—wishing to trace effects to their causes, and *vice versa*, we have since turned our attention to the official documents of several companies, and found a state of things which shows that at last the public begins to open its eyes. In illustration of this, we will present a few periods of figures, which it will be admitted are significant. Thus, while the Universal exhibits an increase of the number of policies outstanding December 31, 1874, as compared with the amount of the preceding year, of nearly fourteen millions, (\$13,637,896,) the Equitable exhibits a decrease, even on its own showing, of more than three millions (\$3,253,120.).† This needs no comment. The intel-

* LX., p. 405.

† As we have hitherto given our readers no definite idea of the financial basis of the Universal, we present a period or two of its fundamental figures here, partly as a matter of simple justice to the company, and partly as a criterion for those interested in its condition. Its assets at the beginning of the present year, as shown by official documents, was \$4,653,851.11. Nearly half of this (\$2,128,461.72) is in the substantial form of bonds and mortgages. The securities ranking next in extent and unquestionable value are United States and city bonds—\$497,512.50. After deducting all liabilities, there remained a surplus of \$707,761.18. There is good reason to believe, from the facts stated above in the text, that the present condition of the company is still better than that of six months ago.

ligent reader will be able to judge for himself whether, after all, the pawnbroking style of insurance, more recently called "the *Hyde* business," pays.

We may remark, in passing, that we have further learned, in pursuing this line of research, that the course of the trustees of the old Knickerbocker, in preventing their third president from treating the unhappy patient in his own skilful way, is producing results the upshot of which cannot be doubtful. Thus, for instance, it is too evident, even from the Knickerbocker's own figures, that it was more than *seven millions* (\$7,342,995) worse off at the close of 1874 than it was at the close of 1873. In other words, the number of its outstanding policies, December 31, 1874, exhibits a *decrease* from that of the corresponding date of 1873, of *two thousand one hundred and seventy-four* (2,174). But whether this is due to the arrogant, ignorant, oppressive interference of the trustees with the management of their third president, or is to be traced more directly to such suits as that curious one—the Knickerbocker Life *vs.* Magdalena Peters—is yet an open question. Be this as it may, poor Magdalena has had a hard time with the Knickerbocker. She may well thank the Maryland Court of Appeals—as we are assured she does, with tears of joy—for having rescued her, even with hersable garments torn, from the cloven hoof of "Old Knick."

But to return for a moment to the St. Louis Life. We had never known much about this company before our recent tour to the Southwest; and we trust our readers would bear us testimony that what we do not know we do not undertake to discuss. We confess we were not a little surprised at the accounts we heard, *in transitu*, without any inquiries on our part, of the good deeds of the St. Louis Life. Having heard many speak approvingly, some most gratefully, of the company, we became so much interested in its character that we concluded to visit its home office, which we found to embrace the chief part of one of the finest brown stone palaces in the wealthy, aristocratic city of St. Louis. A glance at the various officers in their respective departments, each surrounded by a corps of clerks—both officers and clerks busy at work—while the policy-holders entered at one door and made their exit at another—all appearing satisfied with the information, or something more substantial which they received—seemed to us to afford as good a picture of prosperity as we had seen for some time. We were assured by our St. Louis friends that the company is chiefly indebted for its success to the judicious and skilful management of its secretary, Mr. S. W. Lomax, who is one of its youngest officers. Be this as it may, the St. Louis Life has every appearance of success, solidity, and permanency. Judging from all we heard and saw, it can well afford to give its chief, if not exclusive attention to its home business. It offers no "savings bank" or "Tontine" plan, promises no absurdities

or impossibilities, but shows its policy-holders a solid pile of assets, amounting to the handsome sum of \$7,400,000.

The "assets" of the United States are becoming more and more, not like the tresses of the Nut Brown Maid, but like Bridget's chignon. Its third or fourth president, who, unhappily for the policy-holders, proves the silliest of all, is in a state of alarm which demands the prompt attention of his friends. Remembering that there was a falling off last year of 478 policy-holders, as compared to the number of the previous year, which was by no means large, that distinguished underwriter has had recourse to some curious devices for the purpose of checking the retrograde movement. One of these is eminently characteristic. The Insurance Times gets up a sort of dissertation, which it styles, "Standing Well with Others and Looking Out for Our Own." Our worthy functionary is smitten with this. He addresses a letter to the editor, headed with all the numbers on the building in which the United States Life has its office, orders 5,000 copies, and concludes his epistle in the following very grammatical and sensible language:

"It is a powerful appeal to common sense in favor of life insurance, and no man can read it without *seeing* the duty of insuring in a fresh and strong light (*sic*) that will prove almost irresistible. If used freely, it will, I believe, become a valuable assistant to life insurance agents, and reinforce their arguments and persuasions with an effect that will prevail upon thousands of the indifferent and wavering, to protect their families against the consequences that follow the loss of husband and father, with that only infallible safeguard against want and poverty—life insurance.

"Yours truly,

JOHN E. DE WITT."

This is refreshing reading while the mercury is above 90° Fahr. The document praised in such a queer dialect must be magical, indeed, if the 5,000 copies of it purchased for the benefit of the United States Life will induce one sensible person to invest his spare dollars in "the only infallible safeguard" offered by that stalwart institution. The "arguments and persuasions with an effect that will prevail" in such a case would cast those of the wisest ever made by the Pythian goddess far into the shade.

The Fire Companies appear to be dividing their time between complimentary dinners and a discussion of the new Surplus Law, or law authorizing the formation of a special reserve fund, which means the setting aside of one-half the gross surplus beyond capital and the amount required to re-insure existing risks (which gross surplus, it should be understood, includes the amount received for unearned premiums or premiums on unexpired policies, an amount constituting an actual liability under the general law) for the purpose of protecting unburned policy-holders, and constituting a fund which shall not be liable to the claims of burned policy-holders, and may be applied to preserving the company creating such fund in case of an extraordinary conflagration.

Without entering deeply into the merits of the new law, it appears to us that its principal effect will be to invert the order in which parties

connected with fire insurance companies are commonly supposed to be entitled to protection. Those whose rights are first to be considered, it would naturally seem, are the burned policy-holders; those who have actually suffered the loss for which they are entitled to indemnity under their policies, and who, as most persons would consider, should be indemnified to the utmost extent of the company's available assets. Next come the unburned policy-holders; those whose policies have not yet expired, and who are entitled to a continuance of their security for the full period for which they have paid their premiums. This, of course, would seem sufficiently provided for by the amount which every fire company is required by law to set aside for the purpose of re-insuring existing risks. Last of all come the stockholders who are equitably entitled only to participate in such funds as may remain after all losses have been paid and all unburned policy-holders secured.

This new surplus law deliberately inverts the position of these three parties. It first cares for the stockholders—for it allows them to receive dividends on this special reserve fund, exactly like the rest of the surplus; and provides a fund, which in case of extraordinary conflagrations cannot be applied to the payment of any losses, but may be used to form a new capital for the company, the superintendent being authorized by the statute to transfer such reserve fund to the company, who are declared to be “forever discharged from any and all liability to claimants for actual losses or any of them.” The next object of its consideration, is the unburned policy-holders; for whose benefit an amount equal to the unearned premiums of the company is retained out of the general assets, and paid over with the reserve fund to the company; who, however, is not required to re-insure said unburned policy-holders, but may carry on its own business for their protection, or non-protection as the events will show. Last of all come the actual sufferers by the conflagration; who find themselves coolly deprived of one-half the surplus fund, on which they had counted for the payment of their losses, and compelled to content themselves with a mere fraction of their dues, while the company coolly carries on its nefarious traffic, utterly ignoring its helpless victims.

We trust that this law will not be allowed to stand; that the policy-holders in any company proposing to avail itself of its provisions, will make use of the remedy by injunction, which the law places within their reach, and test the constitutionality of the act; and that, in the mean time, all parties who are taking out new policies or renewing old ones, will be careful to ascertain, in the first instance, whether it puts any portion of its funds out of reach in case of losses, and refuse to insure their property in any company which has so done.

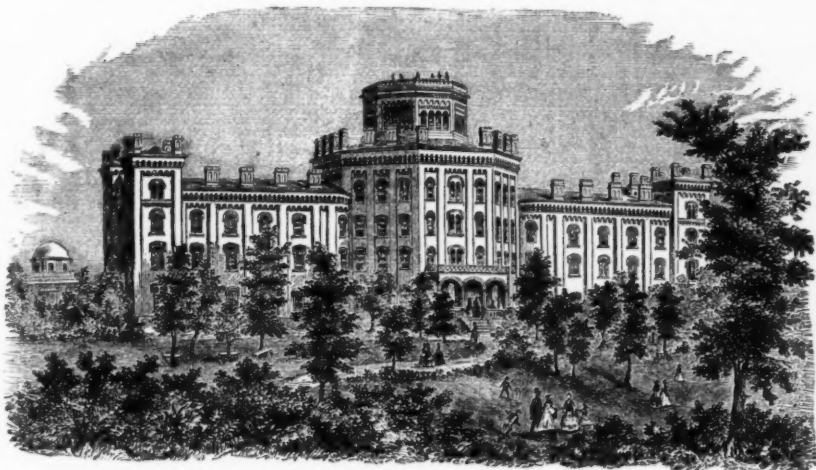
What fire insurance companies will do in the way of dividends to stockholders under the protection of this new law, may be inferred from what they have done during the past year. When we compare the in-

crease of assets in some of these companies with the increase of dividends, the contrast is positively startling. The Arctic, for example, whose increase of net assets is set down at \$4,373.00, paid out in dividends, \$20,314.00, or nearly \$11,000 more than in the preceding years.

The Commerce, whose increase was \$384.00, paid \$20,000, or just double its figure in 1873. The Irving, having an increase of \$10,770.00, paid \$27,265.00 against \$490.00 in the preceding year. The Rochester German, with an increase of \$4,009.00, paid \$25,000.00, which was an increase of \$18,000.00. The Allemania, of Pittsburgh, shows an increase of \$60,000.00 in dividends against \$37,349.00 assets. These are only examples taken from a large number of similar performances.

From reports of cases before us, it would appear that some fire companies are not so fond of paying losses as dividends. Here we have the case of *Underwood vs. The Farmers' Joint Stock Insurance Company*, where payment was resisted on the ground that proofs of loss had not been furnished within the required time, although the delay appeared to have been at the request of the company's agent. A still more bare-faced act of oppression appears on the part of the Andes Fire, of Ohio, which sued a man named Loehr, for a premium which he had actually paid to its broker or agent in New York, but which the latter had embezzled. This action was based on a provision in the policy, "the person or persons, other than the assured, who have procured this insurance to be taken by this company, shall be deemed the agent or agents of the assured, and not of this company, in any and all transactions relating to this insurance." Oppressive as it may seem, the provision has hitherto been held as a matter of law, to apply to brokers and regular agents of a company. The New York Court of Common Pleas has, however, in this case, swept away the false principle, and decided that the company was bound by the act of its authorized agent. Here, fortunately, we have one notable engine of oppression annihilated.

The fire, like the life companies, are at present indulging extensively in eulogies. At least those in the insurance journals have become remarkably numerous, and though they *may* proceed from an uncontrollable feeling of admiration on the part of disinterested journalists, still ill-natured persons—and sometimes persons who are not ill-natured likewise—are apt to draw different conclusions. We would advise the friends of these various companies, and especially of the Phoenix Fire, of Brooklyn, not to expend so much enthusiasm on the magnificence of their offices. Splendor of office and furniture, or even superb architectural effects, will not have so much attraction for parties seeking insurance as the certainty of having their losses promptly indemnified without litigation or other unnecessary delays, or the risk of a general smash in the event of an extensive conflagration.



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Send for a Catalogue to the President,

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FOR YOUNG LADIES,

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Only native teachers give instruction in the Modern Languages.

For further information address the Principal.

SESSIONS, RECESSES, AND VACATIONS.

The School year commences the third Wednesday in September, and closes the third Wednesday in June.

Sessions commence the third Wednesday in September, and the first Wednesday in February.

Quarters commence the last Wednesday in November, and the third Wednesday in April.

There will be two short intermissions during the year, at the holidays and in the spring.

REFERENCES.

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 Prof. T. J. Backus, A.M., Vassar College.
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Terms for Boarders.

Board and Tuition, in all the English branches, Latin, French and German languages, for the school year.....	\$300.00
MUSIC—Piano, per quarter ten weeks.....	10.00
Guitar, " ".....	10.00
Harp, " ".....	15.00
Use of Instruments.....	2.00
Drawing, Flower and Fruit Painting, each.....	5.00
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The Institute is admirably located in the upper part of the city. The buildings, to which a large garden is attached, are spacious and elegant. No pains or expense have been spared to make of the Institute a comfortable and attractive home.

The Course of Instruction is comprehensive and thorough, embracing the Latin, English and French Languages and Literatures, and all the branches which constitute a finished English and French education. Each department is under the charge of experienced teachers and professors.

*French* is the language of the family, and is constantly spoken in the Institute.

Care is not only taken to improve the moral and intellectual faculties of the pupils, but also to secure a healthful development of the physical system by a regular course of daily exercises.

The young ladies are strictly educated in the religion of their parents, and attend their own church, accompanied by one of the resident teachers.

The great extravagance in dress of the present time being an evil which Madame D'Hervilly is anxious to remedy, parents are respectfully requested to provide their daughters with wardrobes suitable for school girls.

Particular attention is paid to dignity of manner and graceful bearing, and the general training of the young ladies is such as is calculated to render them not only useful members of society, but the ornament of any sphere of life they may be called upon to fill.



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*Refined, Christian, and Happy Home for the  
Young Ladies.*

Honors and Prizes are awarded; also, a DIPLOMA given to each pupil who completes the course of study, by authority of the Regents.

For Circulars, please address the Rector,

Rev. D. G. WRIGHT, A. M.,

Or, H. D. VARICK,

*Secretary of Trustees,*

POUGHKEEPSIE, N. Y.



# Locust Hill Seminary

FOR YOUNG LADIES,

**YONKERS, N. Y.**

This institution is pleasantly situated on Locust Hill Avenue, Yonkers, N. Y., fifteen miles from New York City, on the Hudson River Railroad, and easy of access by numerous local and express trains. For beauty of location and scenery it will be sufficient to say the school is situated in the pleasantest part of one of the finest cities on the Hudson.

It will be the aim of the school to provide for an education in its true sense. An education of body, intellect, and soul, and no one cultivated to the neglect of the others; and while the best facilities for ornamental and æsthetical culture will be furnished, the solid studies will be made as prominent, and pursued as thoroughly, as in any school.

The number of boarders is limited, thus preventing the school from being unwieldy, and giving ample opportunity to the Principal and Teachers for knowing the pupils individually, and giving them personal attention.

Young ladies will provide themselves with a regular gymnastic dress for exercise in the class. Full particulars in regard to dress will be forwarded to any who are to become pupils in the Seminary.

A true education includes physical culture, and by careful attention to diet, dress, study, gymnastics, and sleep, it will be the aim of the Principal to develop those intrusted to her care into healthy, intelligent, refined women.

The School Year commences the Third Wednesday in September, and the last half year the Second Wednesday in February. There will be but one vacation during the holidays, when pupils can remain at the Seminary without extra charge.

No pupil will be received, except by special arrangement, for less than a half-year, nor any deductions made on account of temporary absence, except in cases of protracted illness.

## EXPENSES.

Boarding pupils will be charged \$600 per year. This includes Board, Furnished Room, Fuel, Lights, and Tuition in English, French and Latin. Without Languages, \$500 per year.

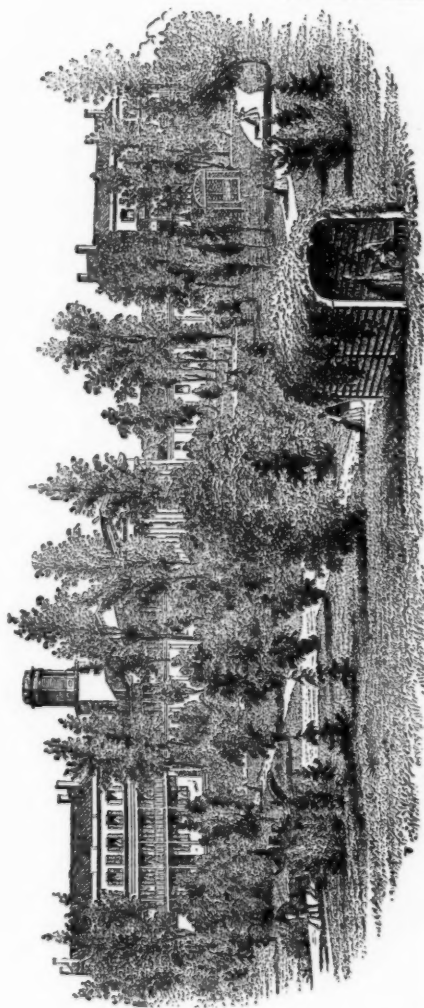
Each young lady will furnish for her own use, one pair of woolen blankets, sheets and cases, table and toilet napkins, fork, and two teaspoons, all plainly and durably marked.

For further information, address,

**EMILY A. RICE,**

Principal.

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The Institute, situated on the south, and extending in every direction, occupies a site of about thirty acres, and has been in charge of the present Principal, it has received pupils from every part of the United States, and a large proportion of its graduates have come from the Southern, Middle, and Western States. The unusually long and prosperous career of the Institution, its high rank from the first, the important improvements from time to time adopted, and the great beauty and salubrity of its accessible location, have combined to draw its pupils from every State of the Union, and to give it attractions which it is believed no other similar school presents. The Calendar for the ensuing year will be as follows: Fall Term opens on the 17th of September. Fall Term closes on the 24th of February, 1875. Spring Term opens on the 15th of February, 1875. Spring Term closes on the 29th of June, 1875.

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|                                         |                       |
|-----------------------------------------|-----------------------|
| Accumulated Assets, Jan. 1, 1875, . . . | \$9,690,750 48        |
| Reserve to meet all Liabilities, . . .  | 7,703,073 31          |
| Surplus over Liability, . . .           | <u>\$1,987,677 17</u> |

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The MANHATTAN invites a comparison with other first-class Companies as to the following particulars :

The large Excess of Assets over its Liabilities.

The small Ratio of Expenses to Income.

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S. C. CHANDLER, Jr.COUNSEL,  
WHITNEY & BETTS.

|                                              |             |
|----------------------------------------------|-------------|
| Accumulated Assets, . . . . .                | \$6,555,828 |
| Surplus January 1st, 1875, . . . . .         | 711,982     |
| Number of Policies issued in 1874, . . . . . | 6,300       |
| Total Number of Policies issued, . . . . .   | 68,100      |

## Liverpool and London and Globe Insurance Co.

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|                                              |              |
|----------------------------------------------|--------------|
| Real Estate . . . . .                        | \$442,000 00 |
| Loans on Bonds and Mortgages . . . . .       | 1,237,400 00 |
| United States 5-20 Bonds . . . . .           | 707,618 75   |
| United States 10-40 Bonds . . . . .          | 212,056 25   |
| United States Funded Debt . . . . .          | 113,750 00   |
| United States Currency 6 Per Cents . . . . . | 429,331 25   |
| United States 6 Per Cents 1881 . . . . .     | 106,312 50   |
| Cash in Bank . . . . .                       | 133,339 30   |
| Premiums in course of collection . . . . .   | 319,701 42   |
| Other Securities, &c. . . . .                | 70,023 37    |

Total Assets, \$3,771,532 84

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TWENTY-FOURTH ANNUAL STATEMENT  
 OF THE  
**AMERICAN**  
**Life Insurance Company**

OF  
**PHILADELPHIA,**  
 S. E. Cor. Fourth and Walnut Sts.,  
*FOR THE YEAR ENDING DECEMBER 31ST, 1873.*

**RECEIPTS.**

|                                                        |                |
|--------------------------------------------------------|----------------|
| Premiums received during the year.....                 | \$1,175,737 39 |
| Interest received from Investments and Rents.....      | 254,623 56     |
|                                                        | <hr/>          |
|                                                        | \$1,420,360 95 |
| Surplus Premiums returned to Insured and Dividends.... | \$306,743 72   |
| <b>Assets January 1, 1874, \$4,450,266 75.</b>         |                |

GEORGE W. HILL, President.

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**THIRD.**—Prudent investment of money.

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|-------------------------------------------------|---------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| ADLER, G. J., A. M.,* New York.....             | William Von Humbolt as a Comparative Philologist.                                                                                                                   |
| BLIND, KARL., London, England.....              | European Nationalities and Races; German View of German Unity.                                                                                                      |
| BRISTOW, DR. HENRY G., St. Louis, Mo.....       | Yellow Fever, etc.                                                                                                                                                  |
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| NILAN, REV. DR., Port Jervis, N. Y.....         | Present Aspect of Christianity.                                                                                                                                     |

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- PRENDERGAST, THOMAS D., LL. D., London, England.....Italy, Past and Present.
- PHELPS, ALMIRA LINCOLN, Baltimore, Md., England under the Stuarts; Popular Botany.
- REED, JOS. J., Philadelphia.....The Parsees; Successive Conquests and Races of Ancient Mexico; Celtic Music; King Arthur and the Round-Table Knights.
- RYAN, PROF. D. J., St. Mary's College, Kentucky.....Sir Thomas More and his Times Sacred Poetry of the Middle Ages.
- SEARS, E. I., LL. D.....Dante; Torquato Tasso; Camoens and his Translators; Jame Fenimore Cooper; The Nineteenth Century; The Modern French Drama; Persian Poetry; Modern Criticism; Ancient Civilization of the Hindoos; French Romances and American Morals; The Greek Comic Drama—Aristophanes; The Men and Women of Homer; Influence of Music—The Opera; The Poetical Literature of Spain Vindication of the Celts; Christopher Martin Wieland; Bombastic Literature; Female Education, Good, Bad and Indifferent; The Chinese Language and Literature; The Comedies of Moliere; The Works and Influence of Goethe; The Laws and Ethics of War; Lucretius on the Nature of Things; The Arts and Sciences among the Ancient Egyptians; The Quackery of Insurance Companies; Arabic Language and Literature; Spuriousness and Charlatanism of Phrenology; The Insane and their Treatment, Past, and Present; La Place and his Discoveries; The Mexicans and their Revolutions; The Brazilian Empire; Klopstock as a Lyric and Epic Poet; our Quack Doctors and their Performances; Kepler and his Discoveries; Chemistry—Its History, Progress and Utility; Do the Lower Animals Reason? Spinoza and his Philosophy; Commencements of Colleges, etc.; Pythagoras and his Philosophy; Leibnitz as a Philosopher and Discoverer; Our Presidents and Governors compared to Kings and Petty Princes; Italian Poetry—Ariosto; Machiavelli and his Maxims of Government; The Celtic Druids; Galileo and his Discoveries; Socrates and his Philosophy; Authenticity of Ossian's Poems; Heine and his Works; Napoleon III.'s Julius Caesar; Newton and his Discoveries; Alfieri; Robert Boyle and his Influence; The Ancient Phoenicians; Virgil and his New Translator; The Jews and their Persecutions; Dante and his New Translator; Greek Comedy—Menander; Martin Luther and the Old Church; Epicurus and his Philosophy; The Venetian Republic and its Council of Ten; Nicholas Copernicus; Infernal Divinities, Ancient and Modern; Orangeism in Ireland; Diogenes the Cynic. Vindication of Euripides; Erasmus and his Influence; Vassar College and its Degrees Sophocles and his Tragedies; The Central Park under Ringleader Rule; Specimen of a Modern Educator for Young Ladies; The "Spitful" National Quarterly and Innocent Ringleader Rule; Our Quack Doctors and How they Thrive; Mr. Bryant's Translation of Homer; Our Aristocracy as Manufactured from the Raw Material; Why the Jesuits are Expelled; The Puffing Element in American Literature; The University of Pennsylvania and its New Windows; etc., etc.
- SPRAGUE, A. P., Troy, N. Y.....The Decline of Poetry.
- STUART, PROF. J. C., Aberdeen, Scotland.....The Sciences among Ancients and Moderns.
- TROWBRIDGE, DAVID, Waterbury, N. Y.....Comets and their Orbits; Nebular Astronomy; Eclipses and their Phenomena.
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*From the Boston Globe.*

"Two articles have given us great amusement, that on 'The Puffing Element in American Literature,' and that on 'Pope Alexander VI.' \* \* \* We have read the article with roars of—we trust—innocent laughter. There is something in American Roman Catholics which strangely distinguishes them from their Italian brethren who profess the same faith. *They can swallow anything*; the Italian variety of the species is more critical. Still, we patriotically stand by our countrymen, and shall hereafter inscribe Pope Alexander on the list of our saints. There are ugly charges against him, such as licentiousness, incest, and murder, but we concede that the writer in the National Quarterly has shown that they are ill-founded. It is to be said that the editor of the REVIEW, Dr. Sears, while consenting to print the article, emphatically repudiates its conclusions. He, as a thinker and scholar, is inclined to the common opinion of civilized mankind, that Alexander was a scamp rather than a saint."

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The fact, we believe, is indisputable that, so far as the Sewing Machine is concerned, Americans can put in the best claim to having been its inventors, and not to having been its inventors merely, but to having been mainly instrumental in affording to the world at large the incalculable benefits resulting from this great desideratum of the age.

Few inventions, more than that of the Sewing Machine, have produced a livelier interest in the public mind. What wonder, therefore, that its advent among a people so proverbially prone to exercise their inventive faculties should have awakened a spirit of competition in the same line of discovery? What wonder that a mushroom growth of Sewing Machines should, in consequence (and in no protracted space of time), have been the result? We have neither the leisure nor the space just now, however, to justify the attempt on our part to give anything like a complete history of what may be designated the STRIFE for pre-eminence among Sewing Machine Manufacturers in this city during (we will say) the last twenty years.

Let us commence, therefore, with the year 1871. In that year no less than twenty-five different Sewing Machine Companies (each intent upon producing in the public mind an exalted idea of its own Machine) were in most active competition; and each, as a matter of course, willing to base its claims to pre-eminence upon the amount of sales to be effected by it during the year. In other words, the sales of any particular Machine were considered the TRUE index of its popularity. Well, in the above year, 1871, The Singer Manufacturing Company sold 181,260 Machines, being just 1,896 more than were sold by its two principal competitors during said year.

During the year 1872, The Singer Manufacturing Company effected sales to the amount of 319,758 Machines, outnumbering those of its principal competitor during said period 43,670.

In 1873 the sales of The Singer Manufacturing Company reached 332,444, being 113,254 more than were sold during the said year by its highest competitor, and as many as were sold by all its other competitors combined.

And here it is worthy of remark that, while the sales of the principal companies this year (1873) fell very considerably short of their sales in 1872, those of The Singer Manufacturing Company were largely increased.

Well, conformably with their settled practice, the practice we mean of increasing their sales each succeeding year, THE SINGER MANUFACTURING COMPANY, last year (1874) brought their sales up to the astonishing figure of 241,679.

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but the sales of that competitor show a FALLING OFF in 1874, as compared with 1873, of over 26,000 Machines! where (as already stated) the sales of The Singer Company show an INCREASE year by year, and the sales of the other Companies, for several years at least, show a DECREASE.

We are governed in our statements by reliable "STATISTICS OF SALES" made to the owners of the principal patents by those licensed under them. And in this place let us repeat that we hold to the rule that the comparative SALES of a Machine constitute a good CRITERION of its merits, and more especially so when the rule in question has been thoroughly tested through a series of years.—*New York Daily News*.

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